



The true differēces  
between y<sup>e</sup> regall power  
and the Ecclesiasticall  
power Translated  
out of latyn  
by Henry  
lord of Staf-  
forde.

20. 15  
20



Sancti Liber Edmundi fore





**T**o the hygh & myghty prynce Edward  
 by þ grace of God Duke of Somerset, Erle of Herefor  
 de, Viscount Beauchamp, lord Hemyour, vncle to the  
 kinges highnes of England, Gouernor of his most rial  
 persone, and Protector of al his Realmes, dominions &  
 subiectes. Lieutenante generall of al his Maiesties  
 Armies, both by lande and see, Tresauroure and Erle  
 Marshall of Englande, Gouernor of the Isles of Gars  
 essey & Iersey, and Knight of the moste noble orde of  
 þ Garter. Henry Lorde Stafford to his grace  
 most bounden wyfeth heith felicity with  
 encrease of honour.



**A**mong other great Plages that this  
 Realme of Englande encreased whyl  
 lest the scripures were unknowen  
 (ryght excellent prynce) there was no  
 ne greater thā that by mere ignorance  
 of godes worde by a long procelle of  
 yeres, falsed was receyued for trou  
 the, euill for good, superstition for  
 true religion. Wherof ensued no lesse peryll to oure sel  
 fes than manifest dysorder in the publike estate & goue  
 nance, whylest the people habandonyng the obedience  
 due to theyr souerayn kyge lord & kyng, dyd in stead  
 of hym adhere and cleue to an vsurper and tyrant, who  
 not onely kepe theyr bodyes, but theyr soules also in  
 most myscreable scripitude and subiection. I meane that  
 Antechrist and head of al abomination the Bisshop of  
 Rome whose bondage and thraldom þ we be now deli  
 uered and made fre. The holt cause and benefyte is to  
 be ascribbed to the illustration and setting furth of god  
 des holt worde. And as the thanke therof is geuen to al  
 myghty god, who admytteth no parteners of his glori  
 So next vnto hym aboue all mortal me, are we bound  
 to the worthy prynce of eternall memory kyng Henry  
 the ryght. Who puttynge on the armour of gods worde  
 M.ii. done

bloue out of this Realme the wronge usurper of hys  
power and auctorite Regall, and deliuered his people  
fro the captiuite, wherein the Bishops of Rome hadde  
longe tyme kept them. Yet lyke as the temple of God  
in Hierusalem, was begun by Dauid, and fynyshed by  
Salomō: so many kindes of supersticiō wer abolished by  
the sayd good kynge and no fewer left to be reformed  
by hys gracyous and most laufull sonne our new soueraygne  
lorde kynge Edward the 6<sup>th</sup>. By whose happy  
and blyssyd procedynge hitherto it is euident to the  
world that god is his gude directyng his passage to the  
perfectiō of al vertue and godlynes. A notable expe-  
ryment wherof we haue, by the hollosom and holy lawes  
that procede from his grace in thys hys mynorite and  
chyldehed, to the aduancement of Goddes worde, and  
extirpatyō of al hypocrisy, and fals religiō. For the  
whych benefyte howmoche the realme of Englande is  
bounden to hys mayesty, my pen can not suffycently  
set it furth. But thys must al men confesse, that as long  
as the memory therof shal remayne, so long shal the ho-  
norable fame and playces of hys grace be freshe and  
greene in al true Englyshmens hartes. Whych I speke  
not so moche for the syngular benefytes by your grace  
extendyd too me prynciple, as for the greate wealth and  
commodytē redoundyng to al men vniuersally. Wher-  
fore deuplyng wyth my selfe in what wyse I myghte  
thowe my selfe thankfūl, or at the least not vniuersally  
of so ample merytes me thought I could do nothyng, or  
ther more gratefūl to your grace, or more profytable to  
my countree than to helpe forwarde in this cause of rely-  
giō. And seing the manyfold erreour and confusyō here  
before spred in this Realme by reason that the true  
differēce betwene the power regall ecclesiastycall was  
eyther not wel known or not wel defyned. I be thought  
me of a booke lent me by my frend master Whoulson writt  
in the latten tongue, wherein the differēce of those two  
powers, with symptōs of eyther of them is so playnly

set out, so purcell explained, and so distinctly disclosed  
by scriptures as no man (I suppose) oneles he be to ice  
drowned in the dregges of popery and superstition, can  
be in any doubt of þ̄ throuth the style of whych wor-  
ke wel weyed with the late controuersy about the same  
matter, moued me fyrst to þ̄ translation therof, marua-  
lynge that a matter so prouffitable and necessary to be  
knowne shold be so longe suppressed, or that the hygher  
powers had not in so longe tyme prouyded to set hit  
abrode as well the Englyshe tongue as it is in the latyn  
Fewer the lese rather than my Countre, shuld be bitterly  
frustrate of so great fruyte as myght growe by redynge  
therof, I thought it a well bestord labour to turn it into  
Englyshe the translation, wherof I submyt to the indy-  
ferent Judgement of al lerned reders, requering they  
syde where eyther I haue erred or else not partly redied  
the sentence of the autor. Wherfore pondyring my wepke-  
nes and want of connyng I praye syde of your grate to  
whome for my better defence I dedycate my labours, þ̄  
they may passe forth vnder your protection of whome yf  
in stead of praise I receiue pardõ of my boldnes it shalbe  
to my sufferyent recompence. Almyghty god long preserve  
your grace to the aduancement of his glory to þ̄ honoure  
of the kynges Mayesty and prouffyt of his People.

Amen.



# There after foloweth the Table of this boke.

<b>Ambrose of the vicare of Christ.</b>	folio. ix.
<b>Augustyn.</b>	folio. xii.
<b>All prelates in Peter receiued the keyes, of heuē. fo. xii</b>	
<b>Another teste whereby papistes chalenge authorite for the byshop of rome,</b>	folio. xiii.
<b>All bishops &amp; prelates haue equal autorite with Pe. fo. xv</b>	
<b>An euill prelate of his priesthed getteth rebuke, folio. xvii</b>	
<b>Alexandrie and Antiochia were the seates of Peter be- fore rome,</b>	folio. xvi.
<b>Auguste of the questions of the new Testamēt, fo. xxi</b>	
<b>A prioste and a byshop al one,</b>	folio. xvi
<b>St Alexandria ppestes chose one of them selfe to be ru- ler and called him byshoppe.</b>	folio. xvii
<b>A laing of saint Augustin a sermō to þ people, fo. xlii.</b>	
<b>A priuate lawe is writton in the harte of men. folio. lii.</b>	
<b>Al thynges were done in the house of God at the com- mandement of the Kinge,</b>	folio. lxvi.
<b>Almen ought to prayt for Kinges.</b>	folio. lxxi.
<b>Athanasius complayneth to Constantyne.</b>	fol. lxxvii
<b>An acte made by Kinges that no man shulde apele out of the Realme.</b>	folio. lxi
<b>A prelate for murdre and byeyouse lyving shal be depza- uyd of ordie and promocion</b>	folio. lxxx
<b>Adelston kinge dyd make a lawe of tenthis.</b>	fol. lxxxi
<b>Aluredus kinge,</b>	folio. lxxxi
<b>A prest that denyeth baptisme shal dye.</b>	folio. lxxxi
<b>Abbotte of batel may saue a thefe.</b>	fo. lxxvii

.B.

<b>Byshoppes that were mooste vertuous toke lesse bypon them</b>	folio. v
<b>Byshoppes of Rome symonpaches.</b>	folio viii
<b>By Peter is vnderstādid the vniuersal church. fol. xiii</b>	
<b>Bishops</b>	

Byschops haue suffered the contrary to their lawe to be  
kept and knowe it. folio. xl

Boniface the thyrde gate pyrnacye by the helpe of the  
Emperoure folio. xxx.

Boniface dyd arme y<sup>e</sup> see of rome with the sword, fo. xxx

Byschoppes of rome haue labored to bynd men to kepe  
theyr decrees. folio. xxxix.

Byschopes made a lawe that clarkes shuld not be iued  
before a secular Judge fol. xl

Byschoppes of Rome subtle, folio. xli.

Bisshops of rome affirm that they haue al power, fo. xli

Byschops of rome went far backward fro Christ, fo. lvi

Boniface the. viii. loued prehemynence. folio. xlix

Byschopes were electe by the cathedrall sees, fol. lxxxii.

Byschops of rome scrybes and pharisees. folio. l

Bisshops of rom hath married y<sup>e</sup> church of getils, fo. cod.

Byschopes of Rome called the father of the church of  
England but not in dede. folio. li

Byschops of rome vse to exalte theyr kinsmen, fo. l. ii

Byschopes of rome chalenge asmoche to be theyr owne  
as they lyfte, folio. eodē

Byschoppes of rome made lately execrable ordinaunces  
for stipendes folio. l. ii

Bisshops of rome hath set the church in darknes, fo. c. iii

Byschopes of rome poynteth men after they be dede  
and is an enemy to Englande, folio eodem

¶ Crisostome in his sermone, folio. x

Congregation in the actes, folio. xi

Christ chose Peter before he was bish. of rom. fo. xviii

Christ forbade to sweare by Hierusalem, folio. xix

Christ chose Hierusalem to byld his temple, folio eodem

Children be voyde of ambition, folio. xxii

Clarkes maye appele frome theyr dioces, folio. xxix

Causces shuld be determinyd within their prouince, fo. eod

Christ forbade superiourite amongst his disciples, fo. xxxi

Concilium Chartage folio. xxxv

Christe payd tribute to þe king or Emperour, folio. lxxvii.  
Christe and the Apostles dyd euermore obeye the Ciuel  
powers

Constantin to the bishops in the coucel of dyre. folio. lxxviii  
Constantyne the Emperoure caused hethen men to ho-  
nour god and knowe god.

Childeyne lucke the mylke, folio. lxxxi

Clerus Anglie gladium Petri habet, folio. lxxxv

Correccion of the clarg. comitted to the bish. folio. lxxxvii

D

Difference of the ecclesiasticall & regall power, folio. iiii

Deuision of thys worke into.iiii. partes, folio. vi

Dystin. xl. chapter multi, folio. xxii

Desyre of primaci causeth confusion, folio. xxiii

Distin. lxxv mos antiquus folio. xxviii

Distin. iiii, cap statuimus, folio. xxviii

De consecrations, folio. xxix

Dignities of the church were geuen to Aliens, folio. lxxx.

Deuotion is decayed, folio. eodem

E

Enecas siluius, folio. e

Ecclesiastica historia, folio. xxviii

Englonde dyd resist the popis provisions, folio. xxxii

Enterpretacion of this worde clarkes, folio. xliii

Ezechias king put away the abuses of the ecclesiastical  
power, folio. lxi

Ezechias commaunded the prestes and leuites to purgify  
themsell folio. lxxii

Ezechias commaunded the people to offer, folio. eodem

Euery man that confelseth christ to be the sone of god  
mape be called peter, folio. ix.

Euery man that seketh the worde of Peter is the seat  
of Peter, folio. xxi

Ezechias commaundid the people to geue part of theyr  
goodes to the prestes folio. lxx

Edgarus king made spiritual lawes, folio. lxxii.

Edmundus king made spiritual lawes, folio. eodem,  
Epistle



Epistel of kyng Wyllyam Conquerour to the bisshop  
of rome, folio. lxxxix.

Epist. ad Galat. folio. l.

Exhortacion to the reders to loue the truyth, folio. l. vi

.f.

Fathers of the primatiue church shunke from þ vntite  
of the primacy folio. xxvii

Fraeltie of men is euermore compasing & busye. folio. xlix.

.G.

God by þ prophet saith I wil dwel in Bethm. folio. xix.

God some tyme suffereth tyreanycall power to punishe  
his people. folio. xx.

God gaue byl hopes authorite but no dominio. folio. xxi.

Gregorpe wolde not be called the hed Bylshoppe. folio. l.

Gregorius ad felicem. folio. liii.

God by his owne mouth made kinges rulers. folio. lvi &

Gouernaunce higges appereth by natural thynges. folio. codi.

Gregorius ad mauricium. folio. lxxii.

Gregorius was obedient to the Emperoure. folio. lxxii.

God shal requere it of the kinges whether þ peace and  
faith of þ church be encreased or diminished. folio. lxxvi.

Grant of þ king to þ monasteri of Glascoburi. folio. lxxviii

Gentlenes ouer moche oppressed and greund seeketh for  
the truthe. folio. l. v.

.H.

Hieronimus super math. xvi. folio. ix.

He proueth bi a similitude of the Emperour that the  
successors in the seate of Peter can by no reason cha-  
lenge the prerogative of Peter. folio. xvii.

Howe moche chryste sette by Hierusalem. folio. xix.

Howe kynges serue god as kynges. folio. codex.

He called the church of England our mother. folio. lxxx.

It is expedient for the kynges and the nobles of the  
realme to defend þ church from Tyranni of þ bylshop  
of rome. folio. l. iiii

Here he prayeth god to bynne the Bylshope of Rome  
oute of ygnorance. folio. codex

It is lyke that the p[ri]macy was lefte in Hierusalem.  
folio.

Hierusalem was cōsecrate with the blod of Ch[ri]st. fo. xx.  
Hieronymus ad Roginiarum folio, xxi.

It is lyke that the counceyl of Nicen dyd alchynge  
iustly. folio, xxiii.

It is lawfull for no man to name hymselfe vniuersal  
or h[is]e B[is]hop. folio, xxv.

He þ[is] nameth hym self vniuersal p[ri]ste or h[is]e b[is]hop  
goeth befo[re] antich[ri]ste. folio. xxvi.

He that is made b[is]hop without consent of þ[is] metropo  
litan shulde be no b[is]hop. fo, xxviii

It was decrede in þ[is] counceyl in aphyca þ[is]e b[is]hop  
of rome shulde not be superior to al other. folio, cxxviii

He þ[is] is excommunicate in one dioces ought not to be re  
ceyued into another. fo, cxxviii.

He that wyl be h[is]te shal be loweste. fo, cxxii.

He that doth not renounce al that he hath cā not be the  
disciple of ch[ri]ste. fo, cxxii.

He þ[is] clymeth h[is]t must nedes come downe warde ag  
ayne. folio, l.

He þ[is] is ladde with þ[is] sp[ir]ite of god is at lyberte. fo, lii.

It is to be feard þ[is] þ[is] cā law lose his auctorite. fo, liii

It belongeth to kinges to minister Justice. folio, lix.

There is noman exempte from the obediens of kynges  
folio. lxxvii.

holpe scr[iptu]res of þ[is] newe Testamente geue p[ri]ste a  
no iudicial power. fo, lxxix

Howso euer yll be comytted the correccyon longeth to  
the regal power. folio, lxxxi

He serueth god otherwysse because he is a mā & because  
he is a kinge. folio, lxxxi

¶

In Hierusalem only was the h[is]e p[ri]stehod. folio, xix.

In consilio mileutan. fo, cxxviii.

If the b[is]hop of the mother church be negligent. fo. ode

John B[is]hop of Constantynoble was the furste that

named hymselfe vniuersall byschoppe. folio, xxx.  
 Yf decrees of byschops do bynd our consciences, fo. xxxvi  
 In the primatiue church the decrees of councelles were  
 called canons fo. xxxvi  
 If byschoppes haue authorite of god to make lawes, xxbii  
 folio.  
 If possession of the church be of god it shal stande, fo. i  
 In doubtful matters the hye p[re]ste and the hy Judge  
 at hierusalem gaue sentence fo. lxiui  
 If kinges and rulers were Judges of the lawe of god  
 moch more of the lawe of man. fo. eodem  
 In salomons tyme prestes were born prestes. fo. lxbii.  
 Iustinian Emperoure made lawes to confirme þe lawe  
 of god. fo. lxxix.  
 In Fraunce they eate fleshe all waterdayes betwene  
 Chyrlmas and Candelmas. fo. eodem

Kinges shulde be chosen of the same nacion, folio, lviui  
 King Saul gaue sentēce of deth vpon chymeleche the  
 hye byschope folio. lxi.  
 Kinges dyd put in and electe the hye p[re]st. folio. lxbi.  
 Kinges made & ordeined byschops fo. lxxxiui.  
 Kinges dyd institute Judges as leuites. fol. lxxiii.

Lawes of popes be innumerable. folio, xxxvi  
 Lawes be two. folio, lii.  
 Laurence Archebyshop of Lantobury dyd refuse all  
 such foren power fo. liiii  
 Lawes made by kinge Camula concerninge spiritual  
 thinges. folio. lxxxi  
 Littera willi regis. folio, 'xxxvi  
 Landes geuen to the church of Englande. fo. lxxxi.  
 Letters wyrtten from the parliament of Englande to  
 the bisshop of rome. folio. lxxxvii.

Magna est veritas fol. i  
 Mark þe word of G[od] to the church of Englan fol. i



Many shal receiue þe Sacramente. iii. in the yere. fo. lxxxi  
Many resisted the byshoppe of Rome. folio. x. v  
Many be rycher when they be religious than when they  
they wer secular. folio. xlv

**R**ather power ryches nor humilite can make a Bysh.  
hyer or lower. fo. xxvii.

None ought to be called the chiefe or hed byshop or his  
prel. folio. xxviii.

Negligence in the seruice of god and mysbehauour in þe  
clerge. folio. lxxxiij

Rabugodonoso; correete by miracle made a lame that  
no man shulde blasfeme god, folio. lxxxiij

Roman can dispence with the lawe of god. folio. liii.

None expoundeth this texte of the ecclesiastical power  
but pappstes. ii. folio. lxx.

**O**bediens is necessary in the byshop of Rome. foli. xi.

Our father dyd not admytte al the cannons. fol. xxxviij

Of fornicacion with a mans wyfe. folio. lxxxiij.

Of seruauntes working on the sonday. foli. eodẽ

Oration regis Edgari. folio. lxxxiij.

Of them that were within orders. folio. lxxxiij

Of tenthes payeng. folio. eodẽ.

Of sorcery and wytche crafte folio. eodẽ

Of a wyfe commyting aduoutery. folio. lxxxiij

Of hym that comittech theft being in orders. fo. lxxxiij.

**P**

Peter nor his succeTors were not they agaynst  
whome the gates of hel dyd preuayll but the confession  
of Peter. folio. viij

Peter was compelled to make aunswere of his faith. fo. xi

Peter made solemp sermon. folio. xvij

Peter was Byshop of Antioche before Rome. folio. xix

Patriarkes were not subiecte one to another. foli. xxij

Phocas Emperour. folio. xxix.

**P**relates shulde not medell with þe Emperoz. fol. xxxviii  
**P**aul was Judged before lay Judges folio. codd  
**P**owere of punishment longeth to kinges. folio. lxx  
**P**riests and prophetes were the expounders of the law  
of god. folio. lxxii.  
**P**opes require & dyd extort taks in portable. fol. lxxxii,  
**P**aul apellid to Cesar the Emperoi. fol. lxxv.  
**P**ope Adryā gaue clarkes auctorite to chuse the bys-  
hop of Rome. folio. lb.

**Q**  
**Q**uomodo regibus anglie cōpetat authoritas in rebus  
diuinis. folio. lxxix.  
**Q**uicquid cōcedit regali Auctoritate concedit et essendit  
regalē auctoritatē. fol. lxxxvii.

**R**  
**R**ome is called Babilon. folio. xx.  
**R**iches and possessions which draweth mākes mynd  
fro god. fol. xliii.

**S**  
**S**uper omnia venit benignitas fol. i.  
**S**ome graunt power geuē to bishops but by māis law  
folio. b  
**S**ymon is interpretate obedience fol. xi.  
**S**ome good men that were Byschoppes of Rome dyd  
refuse p̄uaci. fol. lxxix  
**S**alomon condemned the bysshop Abiathates. folio. lxi  
**S**alomon did ordre þe office of priests. fol. lxxi  
**S**ome by the swerde vnderstand power ecclesiastical.  
folio. lxx  
**S**ome say there was no power geuen to kiges in spiri-  
tual thynges. fol. lxxi.  
**S**ome bysshops of Rome dyd not deny but gaue kiges  
power Ecclesiastical. fol. lxxxi  
**S**aynt Dunstan gaue counsell to the kige to buyd ma-  
ny monasteris, fol. lxxxvi  
**S**cotlād hath alwaies pertained to Englād. fol. lxxxviii  
**T**he difference of the regall and ecclesiastical power

must be sought by scripture.

folio. lxx

The oppinion of them that interpretate scripture sumpti  
of Ecclesiastical power.

fo. codd

The church was not build vpon þ persõ of peter, fo. viii

The text of Mat. was not spokẽ of þ persõ peter. fo. ix

The church is the multitude of faythfull people. folio. x

The number of Chrysken people is of more Superiorite  
then the Citie of Rome.

folio. xii

The power of bindyng and losyng was geuen to all the  
Apostles.

fo. eodem

To fede the shepe of Chyrste is to confyrme them that  
beloue in Chyrst.

folio. xiii

The thyrd text wherby they chalenge pzymacy. fo. xiiii

That was spokẽ to Peter was spokẽ to al þ apo. fo. xv

There was but one flocke which was fedde of al the a-  
postles.

fo. eodem

The Gospel is the seat of peter

folio. xvi

They þ tech their one tradiciõs be fals prophets. fo. xvii

The seat doth not make the priest.

fo. eodem

They that teach not the law of Chyrst lye in their own  
chayres, and entring at the window as theues. fo. xviii

The Gospell is the seat of peter.

fo. eodem

There contynuyth succession in the seates but not in  
vertu and merites.

fo. xix

The miracles of peter in Hierusalem.

fo. xix

The apostles stroue for Superiorite.

folio. xxi

The apostles were equal.

folio. xxii

The dygnite of the apostles was estempd by pzynte of  
tyme.

fo. xxiii

The interpretation of this worde patriarche.

fo. xxiii

The bishopes be superior to preistres by custome & not  
by the lawe of god.

fo. xxvi

These dyd contynue at anynion a long season. fo. xxvii

The churche hath no power to constrayne

fo. xxviii

The kyngdom of god is not of this worlde.

fo. xxviii

The offyce of a bishope.

fo. xxx

The ordynates of þ apo. were not al receiued. fo. xxxi



The Canons haue not thoyr authorite by the make, folio xxxviii  
 The charge kepeth not þ faste of .lx. dayes before Ester folio, codem  
 The power was deuoyd with kynges & prynces, fo, xli.  
 The largenes of theyr power is lyke a streame of water folio. xlii.  
 The charge shulde refuse possellions, folio, xliii.  
 The interpretation of this wordy clarks, folio, xliiii.  
 They that be seprate of our loyde can possesse nothyng  
 besides the loyde, fo, xlv.  
 The power of þ Cyty of Wyche is not so large by god, fo. i.  
 The comen lawe geueth place to þ priuate lawe, fo, lvi.  
 The see of Rome cannot dyspense no change statutes  
 of the olde fathers, folio. codem  
 The good of þ church are þ goods of þ power, fo, xlii.  
 The hye prestes called the kynges theyr lordes, fo, li.  
 Thurstan Archbyshop of Yorke, fo, lxx.  
 The examynacyon of the manners & lyuing of the clarks  
 ge partayneth to the kyng, fo, lxxxi.  
 The whole perliament demyeth to aunswere before the  
 Byshoppe of Rome, fo, lxxxi.  
 The Shepheard that hath dyspersed the Peple of god  
 shalbe greuously pynished, fo, lxxxi.  
 Theleophorus ordeyned the clergy to fast .xl. dayes be-  
 fore Ester fo, xxxviii.  
 They put downe kynges when it pleaseth theyr set by  
 other fo, xlii.  
 The pappes real power hath oftentimes troubled Eng-  
 land, fo, lxxxi.  
 The pope calleth the kyng byear of god, fo, lxxxi.  
 The bowe of Wyllyam conquerour, fo. codem.  
 The power of the byshoppe of Rome neuer stode a mans  
 lyfe wythout resyltence fo, xxxv.  
 The oppnyon of the pappes concernyng the power of  
 the byshoppe of Rome, fo, xlii.  
 The opnyng of the þ make alme equal with smal wyds

confyrm.

fo. v

The power ecclesiastical was geue to al Apostles, fo. xxi.

The byshopes of þe east resyst þe byshopes of the west, fo. xxv.

The byshopes of Rome wer not content to haue the tena-  
the. fo. lxx.

The tyme is happy whan men may se the trouthe, fo. lxxi.

W

What is comprehendyd vnder the Ecclesiastical  
power, fo. vi.

Wydows that not marry within. xii monethes, fo. xxi.

We must be Justified by sayth which worketh by cha-  
rpte, fo. lxx.

What soeuer is the foundation of þe church chryst must  
be the hedde, fo. vii.

What is vnder standed by the gates of hell, fo. viii.

Whē he was called peter which was called Symon be-  
fore, fo. ix.

What is vnderstandyd by þe sete of Moyses, fo. xv.

Why peter was called the hed of the apostles, fo. lxxviii.

Why byshopes were ordeined and made fo. lxxvi.

What pertaineth to a byshop, fo. lxxv.

What the crowne of prest betokeneth, fo. lxxiii.

What is laweful for laye people fo. lxxviii.

What thyng a prest muste forsake, fo. lxxvi.

What authoptye is geuen to kynges by god, folio, lvi.

We shuld not abhorre the true name of honor, fo. li.

What logeth to a hig or a pynce & what to a p, fo. lxxviii.

What the due tyte and authoptye of a kyng, fo. lxx.

What is the proper offyce of a kyng, fo. lxxv.

What authoptye hys had i consecraciō of Bp, fo. lxxv.

Urban made an act that no clerkes shulde take any pro-  
moryon spirytual of any kyng and Lay men, fo. lxxviii.

What thyngs be more spirytual fo. lxxv.

What pertaineth to a kyng of a realme fo. lxxviii.

What text of scrpture is pynted in the hart of the bis-  
hop of Rome fo. lxx.

Joynus byshop of Rome, fo. lxx.

Finis tabule.



yth treweth is of suche  
preemynce & dignitie  
that she nether gyueth  
place to tyme Auctorite

Folio. 7.

Super omnia  
dicit veritas  
lib. 1. c. 1.

Magna est  
veritas quo  
pueat. lib.  
1. c. 1.

nor power but alwaies residet i hir  
hygh pfection & tnone giueth euer  
man an entre of tymes surely very  
harde & all o encombrd by mānes  
malice & manifolde forsenles and  
yet neuertheles blameles in þ iud  
gement of god and also laudable  
by þ confesson of me if any wold  
ernestli and w good intent labour  
to come therto, this labour which  
we take vpon vs is not to be disa  
lowed syth the honout and sele of  
reuerende treweth hath moued vs  
to treate the thynges that followe  
here after with diligence & mature  
delibetacion.

The  
thynges which we intend to spea  
ke of, shall wante the entysement  
of flouelties. But even the asse  
tyte and toughnes of the treweth

B. 1.

shall



**Folio. 1.**

That sufficiently contente the good  
nether is it taken as a thing ratifi-  
ed bi iudgement whan any sentēce  
is pronounced against the truth we  
shall therfore thynke it sufficiente  
to pleade the truthe cause to take  
our way to his Iudgement seate, &  
to bestowe our labour in y<sup>e</sup> Illus-  
tracion and settinge furthe of his  
name, so that all Dysimulation,  
Dysdayne, enuy, pertinacyte with  
all maliciouse and Corrupte afflic-  
tions be exiled from vs, whiche we  
for our parte do most abhorre, but  
yf none of these thynges canne be  
imputed to vs lette those impedym-  
entes of soyn iudgementes be  
also remoued from vs, whiche we  
lawfully obiecte and lay agaynst  
the yll & frowarde, lest thorough  
pretense of the truth, while they set  
forth their awne malice, they distur-  
be y<sup>e</sup> publike quieter let the former  
Iudgementes of the good stop the  
newer

mouthes of þ ill, that it be not law folio. 114  
full fo: euerye man, to entre medel  
with euery thinge, but that, that  
is done with godly entente that, is  
set fourth w modetacio & soughte  
with great reuerence, let it also p: o  
cede furth w gret fauour & liberti  
so þ we beate no blame fo: rehet=  
synge those thinges whiche other  
men haue both wryten and done w  
prayse, we wil not leaue to our ow  
ne Iudgement, we will not folow  
our owne bzaune, we wyl inbente  
nothyng, we wyl fayne nothyng,  
we wyl nothyng blame, o: puerre  
bniustly, but faythfulli, sincerely, &  
incorruptely we shall rehetse the  
holy Scriptures, and the sentēses  
actes and dedes of other men, whi  
che Determine and agre vpon the  
thinge that we propone.

**T**heret take we this studi with  
oute abisement, ne came to this la=  
boure and p:ouince bi his enduced  
by

by sensual affections but religion  
 moued vs, charite dyd exhorte vs  
 & a zeale of the truth draue vs forth  
 and compelled vs beinge otherwy  
 se lothe to medle For he dyd certen  
 ly se in how laborious busynes in  
 howe inextricable masse thys po  
 wer named ecclesiastical hath en  
 tangled manve mē, which of what  
 soeuer begynnynge it sprange vp  
 first, surely nowe it is depaured, &  
 corrupted with wfly crafte, we we  
 re not ignorant that the malice of  
 men, is gtrat vpon etrh, and that  
 nothing is so good vnder the sone  
 which p̄ inquite of al. p̄sones do  
 th not subuerte. But there with al  
 it came to our remēbraunce that  
 god dothe greatiye regarde those  
 thynges which he him self hath pe  
 culially ordered that he hath geue  
 his holy Scripture contaynyng  
 that ys necessarype to be knowen, &  
 most vndoubted professores of the  
 treuth



treuth further that though the ry- folio. lli.  
ches of goddes wysedome be depe  
and vnsercheable yet it is geue by  
Scripture to mannes knowlege  
that some time by the fruit we mai  
know the tre and after that proue  
the Spryttes whether they be of  
god or of men and yf it be in your  
power to proue & to discerne good  
from yll it is no maruel if relygiō  
hath moued vs charytie hath per-  
swaded vs finali zeale of the treuth  
hath thus for dyu? vs as profou-  
dely to study depely to caste in our  
mynde furste what may be the rea-  
son of the ābiguite of this power  
and after that to marke well and  
considre whether al thyngs be con-  
sonante vnto the rule of the verite  
that is to saye to the testymonyes  
of Scripture whereby thys eccle-  
siastical power and what soeuer at  
this tyme is contayned vnder that  
apellaciō is bolstered vp, & stayed  
for

Folio.iii. For thus thought we with our sel-  
ues, yf thys power was fyrste con-  
stituted by the ordynaunce of god  
hauyng so larg and ample funda-  
cyon & if so huge a buildinge was  
so reared vp with so ample funda-  
cion, as in this tyme it seemeth to be  
vsurped than list we only to make  
this exclamacion, the inscrutable  
deuises of god whose pꝛouidence  
we se not in these badyes full of  
darkenes. But if this auctorite ha-  
th been only permytted by god, for  
our trasgressions that we myght  
be scourged and that we might be  
wape our sinnes we ar in blindnes  
p we see it not, that dyscase is very  
perylous whiche we fele not, & vn-  
miserable is our condicion p wher  
as god doth seuerely punnishe vs  
we enterpretate it as gentle dealig  
with vs and accepte this vngodly  
& Tyrannicall power as a greate  
benifitte, vndoubtedly all powere  
is

is of god as the apostle sayth and follo  
whosoever resisteth the power re  
sisteth the ordinance of god But  
it is a verie noysome error to put  
no difference betwixt power geue  
of god and Tyranny permitted  
of god and that we bearing fauour  
to our owne sines wil not acknow  
ledge the very vengeance of god

But at the laste it came to our  
remembraunce that the sure disso  
lucion of this ambiguite shulde be  
requyred & sought out of the holy  
Scripture whetein euer at this  
day liueth & breatheth that confor  
tyng spirite that chryst dyd promy  
se to sende to his to teche them all  
verie for other wyle if we shulde  
leauie to mennes traditions. & that  
ter hath ben diuersly denied

For sondry men haue haue had  
sondry opynions, some as it seemeth  
leauing to the sincere sence of scri  
pture & after the dyscriptyon ther

The difference  
of the ecclesi-  
astical & regal  
power muste  
be sought by  
scripture

vari opiniões  
de potestate  
pont, roma.

The opinion  
of them that  
interpretate  
scripture synce  
the of the ec-  
clesiastical po-  
wer.



**Folio 111.** of measurynge the foundation of  
this power. Da dyffyne and limite  
the ecclesiasticall power only to be  
in ministracion of the woꝛde of god  
and they assyꝛme the bylshop of  
Rome with other bilshoppes to be  
geuen instede of the apostles whiche  
shulde obserue goddes woꝛde  
after the lymyttes of his cōmāun-  
demente & shulde teach & preach  
that that is taught in the scripture  
adding nothing therunto ne takig  
any thyng therof away as though  
the deuine prouidence neded anye  
helpe of mannes industry wherby

The opinio  
of the papists  
concerning  
power of the  
byshop of ro-  
me.

he myght the better prouyde for  
the helth of man other so inlarge  
and extende the lymyttes of the  
ecclesiasticall power, that the ap-  
pointe the endes therof by me and  
his submytting to that power al  
holy & prophane thynges, heauily  
and wordly as for the bylshope of  
rome that make him not amynistre  
of

of the word and a seruaunte but **Folio. b**  
 the vicare of god They geue vnto  
 hym autorite of Dominion, that  
 he may do all thyng save that is  
 not his pleasure to do that he may  
 Judge al men, & that none ought  
 to Judge hym that he hath domp  
 nio ouer Canperoutes, and kings  
 and infewe wordes that he hath p  
 emynence ouer all men & is more  
 ouer aboue a general counsel som  
 other make al chysten men equal  
 and y was spoken vnto y apostles  
 with small dyscrecion, they applye  
 to all Chysten men, Confounding  
 al orders of chysten people being  
 cleane repugnant vnto the othere  
 sorte and as the other without al-  
 measure dyd attribute to the bys-  
 shoppes of Rome al power, so the  
 se with no lyke faute seme to take  
 al power away. Ther be some that  
 graunte a power, but not with sta  
 dyng they dissente in y cause & the  
 origine and whete as the bysshop

The opinio  
 of them that  
 make all men  
 equal wth  
 small wylde  
 confounding

Some graunte  
 power geuen  
 to bysshopes  
 but by manes  
 lawe, some cō  
 tende it to be  
 geuen by god

Folio. b

of some wolde chalenge hye premai-  
tye by the lawe of god, they shal  
affirme that it was ordeyned by  
lawe of man.

Byschoppes  
wer most  
suous col-  
lect upon the

[The romaine byschoppes they  
selfes do not agre amonges them  
selues, amonge whome as euerye  
on did exelle the other in hollines  
of luyng and religion, so he dyd  
requite and take vpon hym y lesse  
power, and some agayn could not  
refrayne ther hādes from almost  
holp thyngs no; forbere the scrip-  
tures of god. Whyche alteration  
of oppynyons and conflict of sen-  
tences in themselves disagteinge,  
do geue vs iuste and lausfull occa-  
sion to serche out y origine, of this  
so great, so ample & so myghty po-  
wer that we maye clerely se, when-  
se it came how it did procede, how  
large it was geuen, how it was ex-  
tendyd by usurpacion, what was  
graunted by god, & what was ad-

whereof y au-  
thorite inten-  
dyth to proce-  
de upon,

ded



ded and adlected bi the wyl & plea follo. vi.  
fute of mā, finally what byſhops  
haue taken from pꝛyncys, & kigs,  
& what thei haue vsurped to them  
ſelues, the certaintie of all whiche  
thynges muſt be taken out of the  
holpe ſcripture, whiche ys moſte  
ſyncere and incorrupte teſtymonye  
and yf the ſenſe of ſcripture ſhall  
ſo platuly appere, that no man can  
doubte therof,

**T**hat it ſhall not be diſconue-  
nyente to conſyꝛme the ſame with  
recepting the dedes and actes of o-  
ther men wherfore we ſhall furthe  
of all aſſaye to ſerche furth, & pon-  
dre howe the eccleſiaſticall power  
as it is vsurped nowe adayes, ha-  
th not hys authoritie by the lawe  
of god. Secundly in what facion  
thys power is extended by the law  
of god: Thyrddly howe moderatly  
good

Diuiſo oper-  
tis

The deuſion  
of this worke  
into, iiii, partes

**Folio. vi.** good bysshoppes haue vbled this  
power fourthly howe far þ power  
nowe called ecclesiasticall parray  
neth properly vnto kinges and so  
to go in hande with þ thyrng wher

*E. i. et. c. tran  
lacio de cōse.  
what is com  
prehendyd in  
dece the eccle  
spastycall po  
wer and it is  
vsurpyd now  
adayes*

*the fyrst part*

*Cap nouis de  
iudice*

*Cap ad oppo  
sicio de sen  
& reuolū lib. 2.  
vi.*

the we dyd propounde in the fust  
place ye shall fust vnderstande, þ  
vnder þ appellacion of this eccle-  
siastical power now a dayes, is cō-  
tained autho:ite to make lawes &  
statutes, which may bind al christe  
men with autho:ite to compelle al  
men yea euen kinges and princys  
so þ they shal make they: answers  
in al maner causes (yf any offence  
be pretendid) before the bisshop of  
rome & make ther ples in maters  
of trauesse before hym to depose  
prynces out of þ admystracion  
they: realmes to absolue subiec-  
tes of the othe of they: obedyence  
let vppon other whome it shal ple  
ase hym to excommunicate, to en-  
terdict to caste downe from alie  
into

into hel or other whom it shal please follo. vii  
 se him to sende vp in to heauen, & <sup>De sent. ex. per</sup>  
 breffely to conclude to do al thyngs <sup>101.</sup>  
 and moze to and ther go aboute to  
 confyrme this power bi certen pla  
 ces of holye Scripture whyche  
 textys we wpll examyn syncretly.

¶ And in honest sorte and the ches  
 place is math. xvi. Thou art peter  
 and apon this stone I wpll edifye  
 my churche and the gattes of hell  
 shal not preuaile agaynste it of  
 whych texte if it were graunted  
 thys were the intellection therof  
 it shulde sygnify the churche to be  
 buyldid apon peter thā shuld folo  
 we as they sey manifest probaciō  
 of full powere whyche thyng for  
 al that is not to be graunted for al  
 though Peter were chiefe & hiest  
 of the Apostles and the churche  
 edified vpon hys pryuate person.  
 whyche

The examina  
 tion of the tex  
 ts of scriptu  
 re wherbi the  
 papists chalē  
 ge this power  
 of the tyste,  
 texte math.  
 xvi.



**Folio. vii** (whych were an inconueniente as  
 we shall herafter shewe) yet what  
 what soener, soeuer fundacyon the churche of  
 is the founda chryste had, it must neuer theles  
 tion of þ chur ch chryst must be redeimyd by the blode of chryst  
 ch chryst must nedes be hye and grewe vp by fayth in chryst,  
 nedes be hye and grewe vp by fayth in chryst,  
 hed by whose bloud it was consiste and betoined to gether by  
 bloud it was consiste and betoined to gether by  
 redeemed and the lawes of chryste of the whych  
 mortified by chryst yf the churche be the trewe &  
 fayth in chryst chryst yf the churche be the trewe &  
 propre spouse. she muste haue hym  
 only as her lord in souerayne ly-  
 bette, in him as in hit hed she must  
 cōsiste, in hi she dependith, by who  
 it is brought to passe that we be  
 no longer vnder the lawe, but vnder  
 grace bi his fre gifte, so waxig  
 bigge, that we beyng deliuered &  
 loused from the charge of the scole  
 master, and inspired with the holy  
 gost thorough his grace. Of hym  
 we muste be gōst thorough his grace. Of hym  
 Justified by we may be iustified by fayth whi-  
 ch whiche we may be iustified by fayth whi-  
 worketh by che worketh. (not by coercion, not  
 charite, not by imposition of penys & merites  
 not by thretenyngs and tertioures,  
 but

but by vnfayned loue.

Folio, bñ

**B**ut it seemeth not to be proued by that texte that the churche was buylded vpon peter. The churche was not buylded vpon the persō of peter

Onles vnder the name of peter ye vnderstande y<sup>e</sup> vniuersal congregaciō of faythful, and true chrysten people o<sup>r</sup> elles the verye confessiō of peter, for what coude be spoken more than that the gates of hell shulde not prauaile agaynst the church:

**B**ut if the gates of hell (which what is vnderstand by y<sup>e</sup> gates of hell after the mynde of hierom o<sup>r</sup> ygen and ambrose. be byce & sygne) can-

not preuaile agaynst the churche no man can sey that this is vnderstand of the bylshop of rome, whiche is a man and mortal: sith it is pro, 12. 17.

wrytten that seuen times in y<sup>e</sup> day offendyth a iuste man, & as laynte heb. v.

paul sayth euery bylshop take fro amongs mē is cōpased w<sup>th</sup> if it mite & therfore he is bound to offer for synners

**Folio. viii** Synnes aswel for hys owne part  
as for þe peoples & thus ye muste  
also confidre þe of þe Bpshoppes of  
rome many haue ben symoniacs  
some of the byshoppes of  
rome haue be  
symoniacs.

**S**ome idolatres other syma-  
tics other hereticks othere wra-  
ped in other vices and some almost  
culpable in all as the Cronicles  
testifye which contaynyng þe actes  
of þe bishoppes tomaine of whom th-  
ough all oꝝ manie did repente of  
theiꝝ fornat leude life at þe last and  
therefore against them bi reasoꝝ of  
theiꝝ faith in christ þe true fundatur  
of þe churche, helgates. & some pre-  
uailed not in þe ende, yet þe same pre-  
uailed against other which died no  
better then they lyued, but heaui-  
g

**P**eter nor his synne vpon synne had amoye on-  
successors we happye dethe tha they had life wh-  
re not they a- happye dethe tha they had life wh-  
gaynst whom ose yll ende dothe make vs ama-  
the gates of nyfesse certificat þe peter & hys suc-  
hell dyd not cessors in the churche of rome. We  
preuaple but re not they Agaynst whom the  
the confession of peter,



gates of hell shulde not preuaile,  
but the fayth, and þe confessyon of  
petet, for as saynte Ambrose sayth  
in hys booke of the mystetie of the  
incarnacion of our lord, yt is not  
spoken of the person of Peter, but  
of his fayth, for þe gates of hel shal  
not preuaile agaynste it, and the  
same ambrose apou the epistle to þe  
Ephesians, our lord sayd to petet  
vpon this stone I wyl buylde my  
churche, þis vpon this confession of  
the catholike fayth, I constytute  
faythfull people to Iuste Iesus,  
chryst being the hed corner stone in  
whom euery buyldynge cowplede  
to gether groweth vnto an holye  
temple in our lord in whome ye al  
so are buylde to gether and made  
an habitacion, for god in þe spytite.  
This sayth he is the sence wherof  
our lord spake vpon this stone I  
wyl buylde my churche and saynt  
Hierō wrytteth þe after the symili-

C. i.

tude

Folio. fr.

Ambrosius de  
incar. domini  
sacramento

The tette of  
mathew was  
not spoken of  
the per on of  
Peter but of  
his confessor  
res.

Ad ephesios  
capitulo. ii.

Hierom super  
math. xvi.

Folio. ix.

Augustinus,  
vpon the wor-  
des, diuini ser-  
monis,

Why he was  
called Peter  
whyche was  
named Simo  
before,

Hieroni Super  
math cap, xvi

Origenes su-  
per math ho-  
milia, i

Every man  
cōfesseth chryst  
to be the sone  
of god may be  
called peter,

tude of a stone it is conveniently  
spoken. I wyl buylde my church  
vpon the whych sentence saynt, au-  
gustyne confyrmynge sayeth, vpon  
this stone whyche thou hast confes-  
sed, vpon this stone which I kno-  
west, saing thou arte chryst & sone  
of the liuynge god I wyl buylde  
my church, that is to say vpon my  
selfe the sonne of the liuynge god,  
I wyl buylde my church vpon me  
I wyl edifye the and not me vpon  
the, for as he was named Symon  
before after I (as Hyrom, & Bede  
do saye) for the strengeth of hys  
fayth and the constance of his con-  
fession our lord gaue him y name  
of Peter / so likewise we, as origē  
saythe, yf we by the reuelacion of  
the father to vs which is in heuen  
do confesse that Ihesus chryste is  
the sone of the liuynge god, we are  
called conueniently by the name  
of peter, for the stone is every man  
that

that foloweth chryste The stone is folio. x.

chryst our lord and sauyour whiche after the saing of Bede to him that knewe by fayth, to his louet, to hym that confessed hym dyd geue the petticipacion of his name.

Beda super.  
math. cap. xvi

That is to saye that of this worde Petra ꝑ stone, he shulde be named Peter, vpon the whiche stone the church is buylded, for no man can lay any othet foundacion but that that is layde all redye, whiche is ch. i. Iesus this stone is so firme this foundacion is so substantial, that it wyl not suffer that is builded vpon it any time to fal or elles to shrink. For it is a cornerd stone a constant streght, neth a substantial stacion a fyrme foundacion of the churche and so we rede it called in many places of holy scripture,

1. cor. iiii.

And also Crisostome in the Sermon of Penthecoste vpon this stone he sayth not vpon this peter

Chrysostum i  
sermone de pe  
thecost.

C. ii.

for



Folio. x.

for he dyd not buylde his chutche  
vpon mā but vpon his faith, what  
is this to save vpon the stone, that  
is to save vpon the confessions, for  
yf chryste by these wordes had so  
vnderstanded as the chutch shuld  
haue been buylded vpon Peter, &  
it shulde haue ben gouerned after  
hys pleasure of hym & his successors  
Also in what place he sayd, if thy

Math. xviii.

brother trespass against the Jew  
it vnto hys chutch, that betokeneth

The churche  
is hys multitude  
of faithful peo-  
ple or hys iudge  
institud. by hys  
multitude

vnto hys multitude of faithful peo-  
ple, or elles, vnto the iudge insti-  
tute by the multitude, or vnto the  
generall councell, he wolde haue  
sayd, shew it to Peter and his suc-

Eneas Silui-  
us other wise  
called pope  
pius hys second

cessors, which sins Eneas Siluius  
doth reiect saying on this wyse, the  
yock of chryste is easy and the bur-  
den of chryste is lyght. But tell me  
how lyght yf chryste commaund hys  
is impossible, if he shuld comaund  
all cristen people to go vnto Peter;

in all

in al causes of contēcion he shuld **Folio.xi.**  
 comaūd þ̄ is impossyble for howe  
 coulde Peter seke for the churche  
 so loze disparted and al christen mē  
 from doze to doze by townes and  
 byllages, wherfore in the actes of **Congregaciō**  
 the apostles congregacions which in þ̄ actes of  
 were had were called the churche the Apostles  
 saint Gregory also vpon the same were called þ̄  
 matter wyrteth thus. yf I be dis- **ex regest lib.**  
 pleased when I reprehensive other **liii. epistolā.**  
 then it remayneth that I shulde **xxxviii**  
 shewe it vnto the church.

**U**rthermore eneaſ silui⁹ vpon **Eneas silui⁹**  
 this wordes tell it to the churche.  
 expoundig þ̄ church to beý general  
 councel, sayth thus lo Peter was **Peter, was**  
 sent vnto the counsel, The veryste **set to þ̄ coun-**  
 sent the high byshop vnto þ̄ coun- **sell as to hys**  
 cell, and wherfore was that: surely **superiour,**  
 that the popes of Rome shuld not  
 dysdayne to knowe some power in  
 erth about them which they shuld  
 aske counsell of in bych matters  
 and

Folio. xi.

Rabanus.

Simon is in-  
terpretate obe-  
dient

obedience is  
necessarie in  
bischoppes of  
Rome,  
Gerson.

Gal. iiii

Act. x. i. ii.

Peter was  
compellen to  
make answer  
of his faythe  
and belefe be-  
fore the coun-  
sell.

and to be obedient to them? deter-  
minacions whete of as Rabanus  
thynketh, Peter otherwayes was  
called Simon which after the in-  
terpretacion of the Ebreu tonge is  
to saie obedience that euery man  
mayght perseuue that obedyence  
is necessarie in the byshoppes of  
rome. Gerson in his booke of obla-  
cion of the spowse of the churche,  
doth approbate this sentēce sayng  
in times past peter bi dissimulaciō  
dyd folowe the ryte of Iwes, and  
Paule dyd manifestly resyst and  
holde agaynst him. Peter brought  
in newe facions into the church of  
god, entruge into a Centurion a  
captien of a hondreth men beyng  
a gentyl. whetfore grete mutmure  
arose in þ church of god i so moch  
that Peter was cōpelled to folowe  
þ doctrine which scripture teacheth  
that is to saye that he shulde pre-  
pate



pare him selfe before al the whole **Folio. xli.**  
 church to geue the manifestacion  
 and a certitude of his beleue and  
 of hys hope, so **Simachus** so bles  
 sed marcellinus, so **Gregory** his  
 selfe & so many other did submitte  
 them selues vnto the Iudgementes  
 of þ councelles, not of humilite  
 and voluntarie condescendinge  
 therto as some do **Imagen** but be  
 cause they were obligate & bound  
 therto. And saynt Hierom wytyng  
 to Euagrius doth affirme that as  
 touchinge authoꝛyte the hole nom  
 ber of chꝛyste people to be of moꝛe  
 superiorite than the cyte of Rome  
 & that in thes wordes shewe it to þ  
 church, þ multitude of chꝛysten pec  
 ple is sygnifved the apostle dothe  
 proue saynge. I hane surely thus  
 determyned, that he þ hathe thus  
 comytted you berenge gathered to  
 gather with mi (pꝛyete) be take to  
**Satan** **and**

**Simachus**

**Marcellinus**

**Gregory**

**Hierom**

The nombre  
 of chꝛyste peo  
 ple is of moꝛe  
 superiorite  
 then the cytie  
 of rome.

**i. Cor. v.**

Folio. r. f.

Augustyne

& vpon the same text saynt augus-  
tine maketh thys exposition. I ha-  
ue iudged of this maner that you  
(he speketh to the multitude) con-  
gregate to gether in on w out any  
dysfencion, with whome my auc-  
thorite and y vertue of christ shal  
worke to gether, be take such a mā  
to satan bysides that, that this po-  
wer of the church was graunted  
vnto Peter in the name of y mul-  
titude. Bede vpon y xliii chapter  
of matthew) vpon this texte if thy  
brother trespasse agatst the) doth  
prone wittinge in this maner this  
power of y holi church was special-  
lye comitted to byschoppes. But  
generally, surely it is supposyd to  
be geuen vnto the vniuersal chur-  
che. For where as in another place  
our lord doth geue vnto peter this  
power of binding & loosing of a  
trewth it is not to be doubted but  
in

Bede super  
mathe, xliii,

The power  
of binding &  
loosing was  
geuen vnto al  
the apostles

in peter wich bare the figure of **p Folio. xlii.**  
 church it was geue vnto al thapost  
 les, the whiche wryttinge saynt **August super**  
 Augustine vpon Iohn doth shew **Iohan**  
 in these wordes Peter whō he toke  
 p̄ keies d̄yd signyfy p̄ holp church **Peter signify**  
 For yf the foundacyon of the chur eth p̄ hol chur  
 che were not in Peter our lorde<sup>ch</sup>  
 wold not haue sayde vnto hym I  
 wil geue the the keies of p̄ kindom  
 of heauen saynte, Hierom & saynt **Augustinus**  
 Augustyne do prouethe same vp-  
 on this terte, take ye the holie gost  
 whose offēces you remit they shal  
 be remytted vnto them and I wil  
 geue to the the keyes of the kyng-  
 dom of heauen, whych Augustyne  
 namet̄g the sciens and power to  
 dyscerne but also Ambrose in his  
 boke of the dignytē of prestehode.  
 doth affyrme that in saynt. Peter  
 the apostle all prestes receyuyd **all prestes in**  
 the keies of the kyngdome of hea **peter ar p̄ ke-**  
 uen, lyke wyle oxygen sayth. **pes of heuen.**  
 Thin  
 keste



**Ioho. xiii.** best thou that the keyse of þ kyng  
dome of heuen were geue onlye to  
**Origin super** Peter and þ none other good men  
**math homilia**  
**al,** shall receyue them.

**Iohan ii.**

**B**ut if that is spoken is comen  
amongest al men, I wyll geue the  
thy keyse of þ kingdom of Heuen,  
howe is that, that althynge whiche  
we haue refreedyd before vnto peter  
do not apete to pstayne vnto eue  
ry man (fo: in the Euangelist  
Iohanne Iesus geuing the holpe  
gost vnto his discyples, brythinge  
vpon them dyd saye, receyue you þ  
halpe gost, whoso euers synes you  
remette, they shalbe remitted vnto  
them, whoso euers synis you retai-  
yne they shalbe retained, as though  
he had spoken to al those that were  
constitute as Peter was & wheare  
as in another place Christ spake,  
Peter I haue prayed fo: the that  
thy fayth faile not, but when thou  
arte

**Luc. xxi.**

arte conuerted, strength thy bre- folio. ciii  
 therne, doth this be token the pre- Another teete  
 eminence of peter as though it we wherby that  
 re peter onlve vpon whome y chur papistes cha-  
 che was ediftede all other beinge leng aucthor-  
 excluded, saynt Augustyne sayth te for the bis-  
 did he praye for Peter and prayed shop of rome.  
 not for Iohan & James I holde August i quest  
 mi peace of other Therefore it is note q. lxxv  
 nyfeste, that in Peter, all the other  
 be conteyned. For chryste in Iohn  
 doth saye, I praye for them y thou  
 hast geuen vnto me, wherfore it is  
 manifest that by Peter we vnder- By Peter is  
 stande the vniuersall church as it vnderstand y  
 euidently appereth in many places vniuersall  
 by saynt Augustyn, specialy whe- church,  
 re he sayth certaine thinges be spo August super  
 ken whiche although they apere to psall,  
 pertaine peculyerlye to Peter the  
 Apostle, yet haue they neuer many-  
 fested sence but when they be referred  
 vnto the church, whose person in  
 y figure Peter dyd represente

Folio. lxxi as it is apertely knowen, but now  
lette vs come vnto the wordes of  
Johan ultimo chryst in the last chapter of John,  
whiche wordes, these that aspyre  
The. iiii. texts  
where by they  
challenge pry-  
uacy  
Bede  
To fede the  
shepe of chryst  
is to confirme  
them that be-  
leue in chryste  
and to encrea-  
se theyr feyth.  
August. Super  
Johan. ultimo  
August de a-  
go. christo. cap  
FFFF

this hygh power do so earnestly re-  
garde that is to wytte, peter louest  
thou me, fede my shepe To fede y  
shepe of chryst after the saynge of  
Bede is to confyrme them that be  
leue in chryst that they shynke not  
from the fayth and instantly to  
labour and dyligence y they dayll  
more and more take encrease in y  
faith Therfor they as saint Augu-  
stine doth saye y fede y shepe of chryst  
in thys mynd that they wolde haue  
them to be theyr shepe and not the  
shepe of chryst do confound them-  
selue that they do it not for y loue  
of chryst, but for couetousnes ether  
of gloye or dominion, or of lucre.  
Not for obedyence, not for intent  
to help the or for loue for to please  
god, & in this boke of the agony of



a chryſten man, he ſaythe that it folio, xv.  
was not without cauſe amongeſt  
al thapoſtels that peter dyd repre that was ſpoke  
ſent the perſon of this catholyke ken to peter,  
churche, and that the keyes of the was ſpoke to  
kyngdome of heauen were geuen al thapoſtles,  
to thys churche, and whan it was  
ſpoke to him it was to al, loueſt  
thou me. fede mi ſhepe, and ſo theſe  
wretches while they in peter do not  
vnderſtand the ſtone and wyl not  
beleue that the keyes of the kyng-  
dome of heauen were geuen vnto  
the churche they haue loſt the oute  
of their hādes. Bede alſo vpon this  
laſt chapiter of John ſayth thus  
þ was ſpoke vnto peter was ſpoke  
vnto al the dyſcyples of chryſt for  
the other of the apoſtles were the  
ſame that peter was, they very  
ſheperds al ther is but one flocke ſhe  
wed whiche was fedde of all þ ap-  
poſtles wout agremēt or conſent &  
ſyns that tyme is fed by the  
ſucceſſors of them with mutuall &

there is but  
one flocke whi  
che was fed  
of al thapoſt  
les with one  
conſent whome  
peter receyvd  
with vs & we  
with peter

**Folio. xv.** comine diligence, bysides this am

**Ambrosius**

brose in his boke of the bygnyte of  
presbhodde vpo these wordes fede  
ny shepe, doth assente vnto the sen  
tence befoze reherled, saying which

**Glosa ordina  
ria math. xvi.**

shepe and whiche flocke not onely  
Peter them receuyd but he receuid

**All byshopps  
and presbys  
ters haue equall  
auctorite**

them with vs, and all we receuyd  
the with him, But whet as all bys

**with Peter &  
why peter re  
ceuyde them  
specially,**

shoppes and presbys haue equall  
auctorite with Peter.

**I** Not with standinge Peter rece  
uyd it speciallye that euery man  
myght perceyue þ he that sepetra  
teth hym selfe from the vnite of þ  
fayth, cane neyther be absoluyd of  
his synnes, noz entree into the kyng  
dome of heuen. And saynt Hierom  
sayde. from the vnite of the fayth  
not from the vnite of peter, of the

**Hierom**

**What is vn  
derstand by þ  
seate of moy  
ses and by the  
seate of peter,**

Byshoppes of Roine, but whoso  
euer supposeth to be the seate  
of peter, or anye other place, maye  
well appere þ he doth interpretate  
any the wordes of chryst, in the

xxiii. chapiter of mathew, For whē folio. xvi.  
chryst doth saye, the scribes and phariseis  
phariseis dyd sytte in the seate of  
moyles, bi the seate of moyles ther  
is no man doubtēs but the lawe of  
Moyles geuen by god & the pure  
doctryne therof is sygnifyed and  
non other extetio: seate. So y<sup>e</sup> seate  
of peter is rather the seate of chryst  
in y<sup>e</sup> which Peter and al the other  
apostles satt is manifest to be no-  
thyng elles but the pure gospel of  
chryst. And euen as chryst dyd ad-  
monishe his, y<sup>e</sup> they shulde beware  
of the leaue of the phariseis whi-  
che is they: lernynge belydes the  
lawe so he doth commaunde vs to  
beware of false prophetes that is  
to saye fro them that teache they:  
owne tradicions and not the wo-  
des of chryst, which interpretacion,  
augustyn bpō John doth cōfirme  
expōding thes wordes: y<sup>e</sup> scribes &  
pharises sit vpon y<sup>e</sup> seate of moyles

The gospel  
is the seate of  
Peter.

Whet that tea-  
che there one  
tradicions be  
false prophe-  
tes,

August supet  
Johan tract  
xlv. i.



**Folio. xvi.** do as they saye but do not as they  
do.

They þe teche  
thir owne tra  
dicpons seke  
not þe chris  
tes but there  
owne.

¶ What thyng elles dyd he saye  
sayth augustyne but here you the  
voyce of the shepeherd by the hy-  
red seruautes, for sytting upon  
the seate of moyses they teche the  
lawe of god, than foloweth þe by  
them god tech þe. yf they wolde tech  
theyr owne tradicpons here it not.  
do it not, for suetly suche seke that  
is ther owne, and not that is chris-  
tes wherof it is manifeste that the  
seate of moyses is þe lawe of moy-  
ses & the seate of chryst in þe whych  
pete and the othe apostles late,  
is the gospel, and al suche that tea-  
che not the lawe of moyses ne the  
woorde of god syt not in the seate of  
Moyles no in the seate of chryste  
or Peter or of the apostles, but in  
ther owne chaupes and seates whi-  
ch cōing before chryst and enterig  
in bi the window & not by the dore  
whiche

They that tea-  
che not the la-  
we of chryste  
sit in ther ow-  
ne chaues and  
enter in at the  
windowes as  
cheues

whych is chryſt, be theneſ and rob follo. xviii  
 betis and taketh honour vnto the  
 ſelfes, not called of god as Aaron  
 was bpō which ſetice chryſoſtome  
 writting ſayth euery chryſten man  
 that taketh the worde of peter is p  
 ſeat of Peter, and Peter ſytteth in  
 hym and lyke wyſe in a nother pla  
 ce. Take ye hede my bretherne ho  
 we ye ſet vpon the ſeate, for p ſeate  
 doth not make the pceſt. But the  
 pceſt the ſeate, nor the place dothe  
 ſanctifye the man, but the man the  
 place, he that ſitteth well vpon the  
 ſeate, taketh the honour of p ſeate  
 he that ſytteth yl doth iniurpe vnto  
 the ſeate, and therfore an yl pceſte  
 of his pceſhedde gettieth rebuke &  
 not dygnitie.

Chryſoſtome  
 hom. i. p. 1. 5.

Every man p  
 ſeate p wor  
 de of pceſt is  
 p ſeate of pceſt

Item. xl. diſſe  
 cap. i. vide  
 h. i. com. ibide  
 cap. iii.

The ſeate doe  
 th not make p  
 pceſt but the  
 pceſt the ſeate

In il pceſt of  
 his pceſthode  
 gettieth rebuke

¶ If we ſhulde graunte thus al  
 ſo that the ſeate of Peter were the  
 place or the ſeate where he before  
 ſate, Gregorpe, neuer the leſſe doth

Gregorpe  
 reg. lib. vi.

D. i.

call cap. 1. 5.

Folio. xlii the church of Alexandria or of an-  
tioche the seate of Peter, as wel as  
the church of Rome, therfore (of p  
Alexandria & anthioche we  
re the seate of Peter before  
Rome

we haue shewed before) it is ma-  
nyfest that, that the power ecclesi-  
astical which some enlarge and ex-  
tende so ample in the byshoppe of  
Rome hath not by foundation in  
the scriptures whiche at allgate,  
for if the priuate person of Peter  
be not the foundation of the chur-  
che as we haue proued before, but  
vpon Peter as representynge the  
person of al, or as pronounsing the  
confession of the fayth of christen  
men whych is the sure and substa-  
ciall foundation of the churche, it  
hathe no more reason wherfore by  
that title of Peter his successors i  
his cathedrall seate or Byschoppe-  
the shuld challenge any preroga-  
tyue of Peter, more then he which  
shal succeade the Emperour in the  
kyndomes of Spayne. shal there-  
fore challenge the empyre of the ro

he proueth  
by a similitu-  
de of p empe-  
roure that p  
successors in  
the seate of pe-  
ter can by no  
reason chalen-  
ge p preroga-  
tiue of peter



mayns, because þ king of Spayn folio. xbiij  
whyle he lyued had that dyngnite  
for Peter was not, therfore called  
chefe of the apostles or foundacio  
because he was hede of this chur-  
che, or that but for aspectall p̄erc-  
gatiue of his merites he was elec-  
te alone of al þ other, which shuld  
stande in stede of the other, whose  
confession nother fleshe noz blod  
hath reuelate but þ heuynli father  
which is in heuen, even as nother  
cesar at this tyme is Emperour of  
rome, because he is king of spayn  
But bicause he was electe of them  
in whom is þ acthorite of election  
¶ Chyriste chose Peter, before he  
was bylshop of Rome, which pla-  
ce it is put in doubtte whether he e-  
uer sawe or no chyrist considered his  
qualites & not his person, in the  
seates & bylshopriche, they contayn  
eth sucession, but in their vertue &  
merites there is no succession, and  
they that be good do succede the ill

Why Peter,  
was called  
hedde of the  
apostles,

Chyriste chose  
Peter before  
he was bylsho-  
pe of rome

There contai-  
neth successio  
in the seates,  
but nowe in  
þ vertue and  
merites,

**folio. xliii** And the p<sup>r</sup>ill succede the good. y<sup>e</sup>  
 Ch<sup>r</sup>ist had geuen this auth<sup>r</sup>ite  
 vnto the seat of r<sup>o</sup>me it shulde ha  
 ue t<sup>r</sup>ansyned after the death of pe  
 ter nowe vereli sith ther is no men  
 cion made of r<sup>o</sup>me whye do we ge  
 ue r<sup>o</sup>me sup<sup>r</sup>iorite befoze authioch  
 and why do not we p<sup>r</sup>efatte authi  
 oche & hiche seat peter f<sup>r</sup>st obtayn  
 ed but whetfoze doth not Hieru  
 salem ex cel al other where the seat  
 of peter was mani yeres befoze he  
 saw Rome where he receuid  $\phi$  holi  
 gost whet f<sup>r</sup>st he enflamed w<sup>th</sup> the  
 spirite, began f<sup>r</sup>st to put in exer  
 cise his office of p<sup>r</sup>eaching  $\phi$  wo<sup>r</sup>d  
 of god, and where he made foure  
 solem Sermons, one of the electi  
 on of mathias to be apostle in the  
 Rome of Judas, a nother of the  
 sendynge downe of the holy gost  
 vnto the people where  
 he restored his lymbes to hym whi  
 ch was bo<sup>th</sup> the lame of his mother

why be not  
 hierusal<sup>m</sup> and  
 authioche p<sup>r</sup>e  
 ferred befoze  
 r<sup>o</sup>me.

Act. ii.

Peter made,  
 iii, solemne ser  
 mons.

Act. i.

Act. ii.

Act. iii.

Act. iiii.

The fourth unto Annas and Cap follo. xij  
 phas & the residue of the prelates  
 seniors and scribes, what shall we  
 save that in Hierusalem he dyd so **Act. v.**  
 many miracles that they brought  
 furth into the stretes they sicke **The miracles**  
 people and laide them in their bed **of peter in his**  
 des and couches that when Peter **Jerusalem.**  
 came bi the shadowe of him at the  
 laste might come ouer them and þ  
 multitude of thother Cyties nere  
 unto them came also to Hierusa-  
 lem brynging there sycke people &  
 such as were vexed with unclenly  
 spirites, which were healyd all, al-  
 so to this that chryst evermore sette  
 so much bi Hierusalē. That when  
 he sent furth his apostles into al þ  
 worlde to preache remission of sy- **As we moche**  
 nes not onely to the Jewes, but al- **chryste sette by**  
 so to al nations of þ worlde he co- **Jerusalem**  
 manded them to begyne at Hie-  
 rusalem he forbaddē þ they shulde  
 not swere by that Cytie because it  
 was



**Iosho. xix.** was the cite of the grette kyng, of  
 this cite. **Esaias** dyd before tyme  
**Luce. xxiij.** prophesye, out of Sion shal come  
 a lawe, and the worde of god oute  
**Mathew. v.** of Hierusalem. There oneli in old  
 tyme was the hie presthode, there  
 Christ forbad thes shuld not  
 there by hie  
 eusalem  
**Esaias. lvi**  
 In Hierusalem  
 only was the  
 hyghe prest-  
 hode with in  
 the temple  
 Christe chose  
 Hierusalem to  
 build his tem-  
 ple in,  
**Gal. xxiij.**  
**zachar. viii**  
 God by the  
 prophete saith  
 I will dwel in  
 Hierusalem,

was the cite of the grette kyng, of  
 this cite. **Esaias** dyd before tyme  
 prophesye, out of Sion shal come  
 a lawe, and the worde of god oute  
 of Hierusalem. There oneli in old  
 tyme was the hie presthode, there  
 was y temple & y aulter. The holy  
 of most holy sacrifices and oblaci-  
 ons, syth the tyme / sayth out lord  
 that I brought my people out of y  
 lande of Egypte I haue not electe  
 any Cotye wherin any house shuld  
 be buylde in my name, but I haue  
 chosen Hierusalem that my name  
 shuld be in it, and he sayth I wyl  
 geue Hierusalem an Euangelyste  
 and wyrdome (by whome autours  
 wil that christ the sone of god and  
 the seconde deupne person is beto-  
 kened) sayth in the holy cetie I ha-  
 ue rested & in Hierusalem my po-  
 wer, and by Sacharpe out lord  
 speaketh I wyl dwel in y wyddes  
 to

of Hierusalem. And Hierusalem folto. xx.  
 shalbe called the cytye of berypte lo  
 I wil saue mi people of þe est parte  
 and of the weste parte and I wyl  
 byynge them and they shal dwel in  
 the myddes of Hierusalem, & they  
 shalbe my people & I wyl be they  
 god in verite and Justice and all  
 the whole scripture is replete with  
 the laudes of the Cytye of Hieru-  
 salem contrarpe wyle to me is cal-  
 led babilon to whome our lord i þe  
 apocalips doth threaton maledic-  
 tion yf we wil gyue credence vnto  
 Hierom or Tertulian it is moche  
 more lyke that this primaci or su-  
 periorite was laste vnto Hierusa-  
 lem whiche cytie god alwayes did  
 moost fauour of the whiche cytye  
 chryst speciallye toke cote of whi-  
 che he lefte to peter by name & not  
 Rome, but also he toke the bysho-  
 ppe of Anthyoche before the  
 byshoppes

rom, is called  
 babilō to whō  
 god threates  
 with maledic-  
 tions.

It is lyke þe  
 the primacye  
 was laste at  
 Hierusalem.

Peter was  
 byshopp of an  
 thioche before  
 rome,

**Byschopriche of rome.**

**C**wherefore if it be that peter for  
 toke fy: st Hierusalem and after p  
 anthloch, and than came to Rome  
 Then we maie say that the election  
 of Peter dyd constitute the p:ema  
 cpe, and not p confession a graunt  
 of god, and the p:emate authorite  
 in that churche is by peter, a man  
 as they say and not of ch:ist being  
 god, haupng no foundacyon in ho  
 ly scrypture but as they maye con  
 tende it to be by the suff:raunce of  
 god. By whiche reason al power co  
 m:th of god, as moche as tiranni  
 cal power, whiche betely god som  
 tyme doth not hinder o: let but suf  
 fereth for to afflycte and punishe  
 the people and somtyme doth send  
 it, but if they contende the p:erago  
 tie of peter to be at Rome rather  
 then any where elles bi the reason p  
 it was consecrate with the blod of  
 peter why shulde not the church of  
 Hierusalem

God somtyme  
 suffereth tir  
 annical power  
 to punish the  
 people,

Hierusalem,  
 was consecrat  
 with the blod  
 of ch:ist as  
 rome with pe  
 ters blode



Hierusalem, by that reison make follo. xxi.  
 more expel, whiche was sanctified  
 & consecrate with þe blode of chriſt  
 But now we will come to ſpeake  
 of that power eccleſiaſtical which  
 we purpoſe to ſpeke of in þ. ii. pla  
 ce whiche doubtles is conſymned  
 by holy ſcripture & ſemith to haue  
 taken the limittes of her power bi  
 the ſame, fyrſt I will ſhewe howe  
 þe this power eccleſiaſtical is not  
 ſo to be takē as graunted vnto one  
 befoze al other but equallye geuen  
 vnto all thapostles, after þe I wyl  
 ſhewe you, howe it was geuen me  
 ſureable ſo that it pertaineth not  
 to thoſe thynge whiche be ſur  
 ped at theſe dayes vnder þe title, &  
 that this power was not geuen to  
 one but to manye diuerſe expoſy  
 tors of ſcripture do teſtifi, for whē  
 it is in ſcripture. So you & teache  
 al people, and receiue you the holy  
 goſt, and whole ſynnes you ſhall  
 remyte

Of the power  
 taken after þe  
 ſecond maner

The power  
 eccleſiaſtical  
 was geuen  
 equally to all  
 thapostles

Math vltima  
 Johan. ii.

**Folio .xxi.** remitte. &c. They write on this ma-  
 ner what authoꝛp̃te sayth Chꝛisof-  
 toms can be founde moꝛe vniuer-  
 sal oꝛ greater after the mynd of au-  
 gustyne by these wordes the lawe  
 and power ecclesiastical is vnder-  
 stande to be geuen and by the sen-  
 tence of hierom and Ciprian al the  
 appostles equallye toke authoꝛite  
 and pastural cure al indifferently  
 vpon on daye that is to saye in p̃e  
 thecost as sayth Augustyne) the  
 lawe was geuen vpon whych day  
 the holpe gost come down vpon p̃  
 disciples they shuld take authoꝛite  
 and knowe to pꝛeache the lawe  
 of the gospell what thinge coulde  
 moꝛe manifestlye shewe the equa-  
 lite of Peter & the other appostles  
 than these elocucions so generally  
 expꝛessed besides this whē the dis-  
 ciples dyd aske Iesus who shulde  
 be hꝛest in the kyndome of heuen.  
 By & by he set a childe in the mid-  
 des amongst them & sayd verelye

Augustinus.  
 de quest noui,  
 testam q. lxxxv  
 in,

Hieronimus  
 ad Ienuian.  
 Ciprian de sum-  
 plicitate epis-  
 lacoꝝ.

August de qu-  
 est nouel. q.  
 lxxxv.

Mat. viii.

I save vnto you onles ye be con- **Folio. xxi**  
uerted & becomz lyke chyldezen ye  
shal not entre into the kyndome of  
heuen. Therfore who soeuer dothe  
humble hym selfe he shal be moost  
in y<sup>e</sup> kyngdom of heuen. Bede doth  
saye that this question was asked  
of y<sup>e</sup> apostles for because they stro  
ue for y<sup>e</sup> p<sup>r</sup>ymacye or superiortye, &  
therfore chryst dyd sitte a childe in  
the middes amonges them. That  
they myght leaue that they shuld  
not seke for superiortye for chylde  
be cleane void of ambition desite  
of preheminence & al affeccions of  
enuy, and y<sup>e</sup> glose doth interpretate  
this place of this sayng onles ye  
be cleane conuerted from your elation  
and indignacion in the which  
ye be now & al become as innocent  
and lowly by vertue as litle chil-  
dren be. By ther age, ye shal not en-  
ter into the kyndome of heuen, his  
rom dothe saye that althoughe  
that sentence maye be generall a

The apostles  
strove for su-  
periorite

Consider be wi-  
de of ambition  
& desire of pre-  
eminence,

They that be  
ambitious co-  
not to helien  
onles y<sup>e</sup> repent

Hieronymus,  
super mathen  
cap. xxiii



**Folio. xxii** Agaynst al them that offende anye  
 in any yet after the dependinge of þ  
 texte it may be vnderstanded to be  
 spoken also agaynst the apostles,  
 whiche by askinge this question  
 w<sup>ho</sup> shalde be hiest of them in the  
 kyngdome of heauen dyd appere  
 to strue & contende of preeminēce  
 of dygnite .and if they had contyn  
 ued in þ offence they might by ther  
 offending haue lost them, whome  
 they brought vnto theyr sayth, seig  
 the apostles dispute amonges the  
 selues of honour & p<sup>ri</sup>marye crisol  
 tome agreinge to the same saythe,  
 whosoer desireth p<sup>ri</sup>marye in er  
 the shal finde confusion in heuen,  
 nor he shalde comitted amonges  
 þ seruantes of christ, whosoer  
 medlieth of supiorite or preeminēce  
 and therefore saynt cyp<sup>ri</sup>yan & ana  
 oletus dyd agre & consent that all  
 the appostles receyued equalltye  
 of lawe type and etcrenal honour  
 honour

Dist 2. pl. capit  
 muli

Note,

Desire of p<sup>ri</sup>ma  
 rias causeth  
 confusion.

Cip<sup>ri</sup>yan ana  
 oletus

the appostles  
 were equal.

honor & power and Paule writteth folio xlii  
vnto þe corinthians, I was in no  
thing inferio; vnto þe beste apos-  
tles & thus Ipeketh of him self wht  
he being so excellent apostle wolde  
not haue spoken if he ought to ha-  
ue knowen any superioryte I peter  
And in another place agreinge to  
the same sentence I thinke my self  
nothinge inferio; vnto the othere  
apostles, & in another place agayn  
he writteth on this maner, let a mā  
esteme vs on this wyse, as þe mini-  
sters of god, and disposers of the  
secretes of god, & vpon these wo-  
des of the same paul in his epistle ad galat. 1. 2  
to the galathians where he saythe  
that he did conferre o; comen of þe  
gospel with the other apostles the  
glose interliniat addithe I have  
not letted of othe; as of my supe-  
riors. But I did comen of the gos-  
pel w; them as with un; renders &  
coequalles.

Folio **xxxiii** coequalles & saynt ambrose vpon

**Ambrosius ad gal. iii** these wordes of Paul when peter came to anthioche & he stode byn

in his face, he saythe he durst not haue done so, vnles he had knowen himself equall with him for they dyd adde nothinge vnto me but I added to them vpon, this wordes of the same Paul. James and John which seemed to be pylers gaue to barnabas and me thei: ryght handes of felowshipe that is to say of equalyte and he saythe they gaue thei: right handes & not commaun

**Ambrosius, ii, coven. vi, xiii, et glosa ordinar in cap. i, ad gal**

**The dygnite of his apostles, was esteemed by reason of tyme**

dement wherby verely equalite might be perceiued saynt ambrose confyrmeth the same saynge other apostles seemed to be superious because they were before this Paull lost because he was called last betel not in metites or authorite but betokeneth the dygnite of the apostles to be esteemed by reason of tyme as though in other thinges the were



were equal of this that is rehearsed follo. **first**  
 before it is manifeste, what pow-  
 er and howe greate was geuen by  
 chryst vnto men of þe churche þis  
 vnto his apostles & geuen to all þe  
 apostles of one measure & not ge-  
 uen for entent of primacy which is  
 chalenged nowe at this daye, for  
 if by þe ordinance of god one shuld  
 haue bene superioꝝ oꝝ hed vnto the  
 oþer howe chaunced þe that in þe be-  
 ginning of the church the contrari-  
 was obserued doth not the stoye  
 ecclesiastical beate witnes þe when  
 the holye bysshoppes dyd mete to-  
 gether in þe council in Nicen there  
 were. iiii patriarches present there.  
 And the bysshop of Rome whiche  
 was the fourth in order was ab-  
 sent. If one by the lawe of god is  
 father of fathers and al moult be  
 reduced into a vniue whye by the  
 worde patriarche whiche is halfe  
 greke, halfe laten are there reckned  
 foure

The primacy  
 ne church do  
 not admite oꝝ  
 hed oꝝ primacy

Ecclesiastical  
 history trip  
 b. in. cap. 11

At the coun-  
 cil of Nicen  
 were at that  
 time. iiii pa-  
 triarches. iiii  
 there and  
 patriarche  
 of Rome was  
 sent because  
 der mo. in  
 der.

The inter-  
 pretation of  
 worde patri-  
 arche

folio. **¶** Foure patres is to saye foure fathers of fathers whiche be ioyned together by no mutual relation other, but as though they by diuersite of power were rulers of othere men & they subject to no man And in that order the bishop of Rome ys hinder most.

The patriarches were not subject one to another.

¶ Whom if he ought to be chief by lawe of god it was uncharitable done to put him so in order & if he were chief he lawe or constitution of man, it was done vnjustly. But in so holpe a cōfession as was then at Nicene it ys more like it with all thinges were obserued done & constituted betwixt iustly and equally and yf the bishop of Rome ought by lawe of god to be taken hedde of the church, foundation of the church, Chiefe of the church, The onely & supreme vicar of christe it is not credible those holpe fathers to be so ignorant, that

It hys lyke the council of Nicene byd all change iustlye is counted with holpe and lawfull

¶ they knowe not what they ought  
 to do. No: so vngodly ¶ they wold  
 not do that they ought to do. But  
 ¶ counsell is counted of euery mā  
 to be most holpest. and moost lawe  
 fully congregate. And as it appe-  
 reth by the storie tripertite ¶. Bys-  
 hops of the este did resiste the bys-  
 hop of Rome boldell. And as con-  
 cerning the obseruāce of ester The  
 Bysshop of Rome coude obtayne  
 nothing of the Bysshop of Londo  
 Also pelagius the seconde writeth  
 ¶ it is lawfull fo: no man to calēge  
 vnto him. The name of ¶ vniuer-  
 sal Bysshop his wordes contayne  
 one this maner. Pelagius Pope  
 writeth to al Bysshopps sayng let  
 none of ¶ patriarches take vpo him  
 the name of ¶ vniuersal Bysshop.  
 Fo: if one of them be vniuersall ¶  
 name of patriarches is diminished  
 o: taken away from thother. But  
 god put away this (saith he from

folio. rrb  
 libro. iij. cap  
 et historia ecc  
 clesiastica libro  
 v. ap. paul.

The byshopps  
 of the este  
 did resiste the  
 Bysshopps of  
 rome

Pelagius.

It is lawfull  
 fo: no man to  
 name him self  
 vniuersal cop  
 hye Bysshop.

lxxix. dista  
 cap nullus



folio .xxvi the prestes do knowe them selfe be  
the custome of y<sup>e</sup> churche to be sub  
iecte vnto him that is made y<sup>e</sup> hed  
gouernoure, so let y<sup>e</sup> bysshops knowe  
we y<sup>e</sup> they be superiours vnto the  
prestes more of custome than by  
any ordinance by the lawe of god.

*Hieronimus, And the same Hierom in a nother  
ad Oceanus,* place conserninge his sentence be-  
fore in a pylle to Oceanus sayth.

*Whye Bys-  
shoppes were  
ordeyned and  
made* Amonges our olde predicessors  
prestes and Bysshops were al one  
for y<sup>e</sup> one is the name of dignite y<sup>e</sup>  
other of age. And to Euagrius he  
wryteth thus. It is manifestly pro-  
ued a prest and a Bysshop to be al  
one. But after where as one was  
electe which shulde be superio<sup>r</sup> of  
the othet it was done to put away  
sclismis. Leste euery one drawinge  
after his minde y<sup>e</sup> churche of chryste  
shuld perturbe & corrupte it. For  
at Alexandria from y<sup>e</sup> tyme of mar-  
ke y<sup>e</sup> Euangelyst vnto the tyme of  
Heracla

Heracla and Dionisius bishopes folio xvi  
 p̄p̄stes alwayes chose one amo-  
 ges them and set him in a hiegher  
 place Degre & called him Byschop  
 Euen as the oste shuld chuse them  
 a captayn: oꝛ as if the deacons a-  
 monges them shulde chuse one in  
 gentus man and call hym archdea-  
 con oꝛ chiefe deacon and a litle af-  
 ter. Where so euer the Byschoppe  
 is, other at Rome, oꝛ at Engubit,  
 oꝛ at Constantinople, oꝛ at Rgim  
 oꝛ at Alexandria, oꝛ at Caue he is  
 of one ȳsaine. And the same p̄est-  
 hode, nother power of Riches noꝛ  
 humilite of pouertye can make a  
 Byschop hiet oꝛ lower But al be ȳ  
 successours of ȳ Apostles, & where  
 as anacletus shewwith if these be  
 anacletus works that are ascribed  
 to him that the see of Rome is the  
 first & the se of Alexandria seconde  
 and so furthe. When he doth make  
 them al & cal them patriakes, it is  
 manifest

At Alexandria  
 p̄stes chose  
 one of the self  
 to be ruler &  
 called hym bis-  
 hope,

Nether po-  
 were ryches.  
 noꝛ h̄ imlyte  
 cā make a bis-  
 hope h̄er oꝛ  
 lower.

Anacletus  
 In consiliis  
 sidon de ordin  
 episcoporum

**F**oliorum manifeste þ they be rulers oꝝ hebd:  
Des of other and not subiecte vnto  
other, and where as one patriarke

**T**he fathers  
of the pyma-  
tine church  
shynke from  
þ vnite of py-  
marie

**I**n historia ec-  
clesiastic liboꝝ  
6, chap, vi,

**D**ist, 12<sup>th</sup> mos  
antiquis, et in  
edilio nicens  
et 3<sup>rd</sup> doꝝ

is chefe, þ other haue non authori-  
te ther, in so moche that by this ma-  
ner of distruccion of þ patriarches  
it mai wel apere þ the first fathers  
of the church did shynke from the  
vnite for in the councell of nice þ  
wordes that folowe be had, it is oꝝ  
deyned that at alexandria and in  
the cyte of rome the olde auncient  
custome be obserued that the one  
haue the ouer syght and cure of  
Egipte and the other to haue the  
ouersyght of the churches with in  
the diocese of Rome

**¶** Which in other boke is wyttē  
with these wordes, let þ olde cou-  
tome be kepte in Egipte Libean &  
penthapols so þ the bisshope of  
Alexandria haue the power ouer  
al them, for the bisshope of Rome  
hath lyke maners and customes.

lykewyl



Likewise at anthioche and other foliorx bll  
 prouinces let they? pzeuileges be di. lxxv, cap. v  
 obserued in they? churches, & thys  
 is manifest and clere generallye, & the that is ma  
 whosoer uer be made byshop with de byshop wi  
 out the consent of the Metropoli th out consent  
 tan the grete synode oꝛ council ha of the metrop  
 th Determynd that he shulde ou- politan shulde  
 ght to be no bishoppe but and yf be no byshop  
 he be made by the comen and rea- dist. lxxv, cap  
 sonable decre of all and appꝛobate lane,  
 after the ordinaunces of the chur-  
 ch of two oꝛ.iii. after they? proper It was decre  
 contencions saue againtst him let ed in the coun  
 the sentence of the moze pette take cell in aphyca  
 effecte, and in the councel of Affri that the bys-  
 ca many Statutes at founde whi hope of rome  
 che playnlye shewe that it was in- shulde not be  
 acted and obseruyd that one Bis- superiour to  
 shop as the bishop of rome shuld al other,  
 not bete rule ouer al other. Fyꝛst it Inconsilio a  
 was decred that þe bishop of þe first phica.iii. cha  
 se shulde not be callyd chefe oꝛ hed xxvi. disto,  
 de of all prestes, oꝛ the hyst prest lxxxi, chap.  
 oꝛ any suche name but onelye they primo  
 be called they Non ought to  
 chiffe oꝛ hede be called they  
 byshoppe oꝛ chiffe oꝛ hede  
 prest, byshoppe oꝛ

**Foliorum** Byschop of þe fyrst of chese see. For  
there was at that tyme thre patri-  
arkes of whom euery one was cal-  
led Byschop of the hiest see, that is  
to say the Byschop of Antioche of  
Alexandrya & of Rome, as Gyrald  
doth wyte in his Cronycles, and  
in the counceyl of Nicleitan in the  
xviii. Chapter. Who soeuer be ex-  
communicate in Aphyrica yf they  
go pryncely into other partes beyon-  
de the see, there to be taken or  
receyved into communion of christen  
men he shal therby lose his clatke  
Thyp and Runne into Daunger of  
Irregular & in þe xxviii. chapter.  
And if so be that in þe mother chur-  
che þe bischop be negligent agaynst  
heretickes let the other Byschopes  
nighe aboute him diligentli assem-  
ble them selves to gether, & warne  
him of his negligens that he maye  
not excuse him selfe. But if it so be  
that w<sup>ch</sup> in sixe monethes after this  
assemblyng

In cōsilio me  
leuitan

He that is ex-  
communicate  
in on diocesse  
ought not to  
be reduced in  
to a nother di-  
ocesse.

If þe Byschop  
of the mother  
churche be neg-  
ligent he shuld  
be warned of  
the other bps.  
thowes nighe  
aboute,

assembling If the execution thereof folio. xxix  
 be in his pvince, he do not labour  
 and sewe to conuerte them to the  
 bnyte of the catholyke faythe lett  
 him not receiue oꝝ minister Sacra-  
 mentes tyl the tyme, he fulfil it. If  
 the doctor oꝝ executour com not to  
 the places let not the wyte be ascri-  
 bed to þe bysshop, And in the. xxiij. **Clarke** may  
 chapter also it pleaseþ vs þe pꝛe- **Appeale** from  
 tes deacons oꝝ other infer. oꝝ clar- **diocese** vnto  
 kes in causes as shall chaunce the **þe bysshop**  
 to haue yf they cōplayne of þe **next** aboute  
 judgement of theyꝝ own Bysshop, let **from** the to þe  
 þe Bysshops þe be nye vnto the here **cōncels** oꝝ pꝛi-  
 the and finish the betwixte the what **maces** of the  
 mater soeuer it be, so they be chose **prouinces**  
 bi them and w consent of theyꝝ bis-  
 shops, & if it shalbe thought neces-  
 sari to apele also fro the þe shall not  
 apeale but vnto þe cōncels of Aphi-  
 ca oꝝ else vnto þe pꝛimaces of the  
 prouinces. And whosoever will a-  
 peale vnto other petties beyond þe  
 sees



**folio. xxix.** sees shal not be suffered in Aphy-  
 ca to receyue the communion of  
**Conci niceno** christen men. And þe councel of Ay-  
**cap. v** cene hath ratyfied þe causes shulde  
**Causes shuld** not be determyned out of þe prouin-  
**bedetermined** ces where they began, and whoso-  
**within þe pro-** euer were excommunicate in one pro-  
**uinces where** uince shulde be receyuid of no mā  
**they begonne,** in cōmunion in any other prouince  
**In conciliaria** & the bisshop of rome is not except  
**se vi. in fine** Of this matter treatyth an Epistl  
 of the councel of aphyca vnto po-  
 pe Celestyne, in so moche sureli þe  
 this day þe churche being wel encre-  
 ased doth forbydde nowhyt but (si  
 the suche vnite is not necessatye)  
 there might be twentie constituted  
 whiche thinge it is bety lyke that  
 the bysshops of rome did feare lea-  
 ste hit shulde haue come to passe.  
**Phocas emper-** And therfore boniface did sew  
**our;** vnto the emperour Phocas that þe  
 pypmacy of the churches of Rome  
 hauing then nosure groundworke  
 myght

Unite is not  
 necessarie but  
 there myghte  
 be xx. heddes,

Phocas emper-  
 our;

Some good  
 me that were  
 bysshopes of

might be constituted and confy-  
rmed by his commaundementes &  
lawes for olde byschoptes of rome  
dyd refuse that vniuersal primacy  
and prerogatyue offered frely vn-  
to them in the councel of chalendo-  
nense and one of them vbled the sa-  
me honour, & fyrst of al that durst  
name him selfe the vniuersall bys-  
shop was John bishop of consta-  
tinoble, for the which cause he ga-  
te him gret enure and troubled all  
þe worlde with his contencion, but  
the Byschoppes of rome respysted  
hym stiffely fyrst pelagius and af-  
ter gregorius & yet they toke not  
vpon the that honour. But onlye  
they thus suppressed the entent of  
Johan. Till at the last arose Bo-  
nifacius the.iii. whiche by the aye-  
de and helpe of phocas the empe-  
rour gate vnto him and his succes-  
sors the chiefe honour and prima-  
cy But not without great conten-  
tion & striffe because þe bysshop of

**Folio. ccc.**  
rome dyd refu-  
se the primacy  
offered to the  
frely in þe coun-  
cel Paulus de  
cinus de gest  
rom. li. xviii.  
Gregorius in  
regist. li. iiii.

John bishop  
of constantino-  
ble was the  
fyrst þe named  
hym selfe vni-  
uersal or hede  
byschop

Bonifacius þe  
iii. gat the pri-  
macy by þe hel-  
pe of the Em-  
perour phocas

**Folio. xxx.** constant: noble did stiffeli a firme  
that þ pꝛeutlegé belonged to hym  
here maye Rome vnderstande yf  
she be not vnkynnd & oꝛ forgotting  
of benefites done to her, howe mo  
che she is bo:ind vnto bonifacius  
the .iii. & the. viii. of the whiche. ii.  
bonifacius the fyrst dyd arme his  
seat with one swerd þ othet dyd ar  
me it with twayne, Inso much they  
toke away from pꝛinces there swer  
de but where as he doth pꝛemytte  
them of his gentylnes and so dyd  
amplifye his domynion. With so  
gteate and exttreme despyze to beate  
rule that he was not content to be  
ruler of one worlde, as the sainge  
is of Alexandria, but he began, to  
Raggne in hel that by his authori  
te he wolde Robe oꝛ spople purga  
toꝛpe & so haue domynion of two  
worldeg. But the fyrst bonifacius  
did obtayne his pꝛymace by þ com  
maundementes of and Statutes  
of

De inā et obe  
diē in extrera  
cap, vnā fact

Bonifacius  
the. iii. dyd ar  
me the see of  
rome with on  
swerde boni  
face the. viii.  
dyd arme hit  
with twaen,

The bilshops  
of rome were  
not cōtēt with  
the rule of one  
worlde but þy  
moultre spople  
purgatori and  
rule. ii worlde



of Phocas. Constantinus had oꝛ Folio. xxi  
 deyned þ̄ same before as Mattine Phocas empe  
 doth wyte in his Cronicles, But tour  
 in dede Iustinian þ̄ good Empe- Constantinus,  
 tour doth shew in his lawes, that Emperour,  
 þ̄ cyte of Constantinople. iii. Spiry Justinian em  
 tuall thinges dyd enioye the pꝛeui per,  
 lege of olde Rome. And after that  
 tyme in the pꝛouynce of Aunyon The se did co  
 the pꝛetogatyue dyd contynelwe & tinew at aut  
 conspꝛe Successiuelye whiche is mien long ses  
 called the seate of Peter, which pꝛ sonand is cal  
 rogatyue yf it had be, belongynge led the seat of  
 to any place and the pꝛoper Iustil peter,  
 diction of the cytie of Rome bi the  
 lawe of god it could bi no meanes  
 been translated thense. But & that  
 pꝛetogatyue were personal it was  
 extincte with the person of Peter  
 But as we in peter do vnderstand  
 his confession oꝛ else the person of  
 a bischope in whiche case it shulde  
 be consequent þ̄ power doth not  
 pertyne belonge to them that syt  
 in

**Folio. xxi** in the seate of peter but to them þ  
 succed vnto his confession oꝝ into  
 his dignite. That is to say, as salt  
 hierom rehetseth, that that powet  
 shulde be vnderstand to be geuen  
 to bysshops by god in what place  
 so euet they be, not withstanding  
 whē he gaue them this authorite  
 he gaue them not domynion. Wall  
 for where as he speaketh of domi  
 nion he sayth thus luc. xxi. kin  
 ges of the gentilles haue domyni  
 on ouer them but it shall not be so  
 with you, but whoso euet is hiest a  
 mongest you lett him be as the lo  
 weste & he that is chiefe as he that  
 doth minister, of the which words  
 barnarde doth playnely affytme  
 that the apostles were interdute al  
 diminion and thus doth he inuay  
 oꝝ speake agaynst them that wold  
 chalenge to them dominion, he say  
 th then go to be bolde and vsurpe  
 as a lorde, & office of apostle oꝝ elle  
 being

Hieronimus ad  
 Euagriū,

God gaue bys  
 shops authori  
 te but non do  
 minion,

Christ forbed  
 doth superiori  
 te amongest  
 his dysciples,

Barnards de  
 consideration  
 ad euagriū li.  
 ii.

beinge apostle, take vpon the lord folio. xxxi  
shippe & dominion for surely thou  
arte prohibite from bothe yf thou  
wylt haue both attones to gether  
thou shalt loose both or elles thou  
shalt be of that number of whome  
it is spokē they haue raygned but  
not by me.

¶ Unto thys agree the verve well  
that, that is wyttē inquad:unio *Ex quadunio*  
let him vse the swerde that hath re  
ceuyd authoryte of the swerde. For  
verelye Authoryte or power was  
constitute by god that they shulde  
take the sworde to thepunishment  
of the ill doers, And vnto þ prayse  
of them þ do wel, of them þ vsurpe  
or take vpon them the swerde it is  
wyttē euery man that taketh a  
swerde shall perishe with the swer  
de, pondet there the wordes of ch  
ryste yf thou professe thy selfe to  
be þ discyppe of chryste, Þices of þ  
gentyles



folio. xxiii gentles beate rule ouer them and  
they that haue, authorite ouer the  
at called gracious lordes, but you  
shall not be so, but he that wylbe  
highest amongst you lett hym be  
your seruaunt.

He that wilbe  
highest sayth  
chryste shalbe  
lowest.

1. Petri, v.

Petri, v.

**I**f thou take vppon the, thy  
ministry of seruys of chryst if you  
refuse not the yoke of our lord abide  
in the same estate in which thou  
wast called, and suffer lay men to  
haue the dominion of the people.  
Akwyle blessed Peter in the. v.  
chapiter of his fyrste epistle sayth,  
I desyre you pyples which am also  
a pperist my self, as moche as I see  
th in you, fede, the flocke of chryst  
haue y ouersight and cure therof  
not as compelled therunto, but w  
a good wil not desiring vnlawful  
lucere, but with a good mynde, not  
as excusinge dominion or authori  
te ouer y charge but that ye geue  
good

god the example vnto the flocke. folio xxxiii  
And Barnardus vpon these wo-  
des of Peter wytyng vnto Eng- Barnardus  
de considerac  
one li. ii  
nus sayth thus Wyd he leaue do-  
minion vnto his successors: Here  
petet him self, not becyng rule he  
sayth and lest he shulde thynke he  
spake yt onely for humilitie & not Peter left no  
dominion, to  
his successors  
for trewth it is the sayinge of our  
lord in the gospel. Kinges of the  
gentiles beare rule ouer them. &c.  
Furthermoze paule in his seconde  
epistle to the corinthians saythe. ii. Cor. iii  
We be not as lordes ouer you bin-  
det the title of sayth but we be hel-  
pers of your toyre. Chrysostome co- Chrysostom .ii.  
ii. dialog cap  
iii.  
firminge the same sentence sayth.  
We haue no dominion, for these shal  
be without seculer Iudges I me-  
ane, when they haue subdued all  
lewde and yll persons do shewe &  
exercece great power agaynst the  
and refrayne them whether they  
will or no from theyr olde and vy-  
ciouse

follo ~~xxxi~~ cious manners and vntyrstines.

**The** church hath no power to constrain or to punish, for we haue no power geue to vs by the lawe that by auctorite of sentence we maye constrain any mā to refraine from his offences and vices: vnto the which sentence hierom in his epistle to Heliodorus in peritaphe of Repottantus doth agte and assent sainge a kig ruleth men whether they wil or no. A byshop them that be willinge. The kyng maketh them obedient and subiecte with feare or drede the Bisshop is geuen to serue me.

**Gregorye** in Job cap. xxxi. Besides this Gregory byshop of Rome dyd comynpte the examinacion of worldly causes to them which had knowlage and letnyng of exterieoꝝ thinges, as seculer and ciuill causes. And from them that be endewed with spiritual goods

be

Worldly causes longe to laye Judges & not to sperrytall men.



he taketh away all busines of folke. & multitude  
 of worldly thinges that they maye the better  
 entende to serue & order the superioure  
 goodes wher they be not compelled or bounde  
 to dispose the Inferioure goodes. What thyng  
 coulde more playnly declare that byshoppes  
 and prelates shoulde not intermedle with  
 Empire or Dominion than those wordes of  
 chryst in the Euangelystie John. My kyngdome  
 is not of this worlde. That is to saye, after  
 the comen glose, I am not to rule or  
 raygne as with temporall dominion, for that  
 is the offree of kynges as ye maye gather of  
 these wordes in the actes of the apostles.

Prelates shoulde  
 not meddle  
 with empire  
 or dominion  
 which pertaineth  
 to kynges  
 Johan. 18.

Actes, xviii.

I stande at the Iudgement seate  
 at of Cesar where I ought to be Iudge  
 Iudge also I apeale to Cesar by  
 which

Paule was  
 iudged before  
 Iudge  
 and dyd apeale  
 to the power

**Solt. rrrrr** which wordes the comen glose, doth  
 vnderstand the place of Iudges-  
 mentes of Emperours & kinges,  
 to be singuler and peculpat and p-  
 al compulsive Iudgement of the  
 prestes ought to be cleane taken a-  
 waye. For chryst in Iohn doth tea-  
 che his apostles, that is to say thou-  
 se that are sent, and also other whi-  
 che take vpon them the doctryne &  
 aucthorite of thapostles ought not  
 to chaleng o; enterp;yse here anye  
 kyndome o; domynion, for he say-  
 eth, my kyngdome is not of this  
 worlde of the which I came to tea-  
 che as the comen glose saythe, as  
 though he wolde say as saint Au-  
 gustyne sayth here you Iwes and  
 gentilles, I do not let your domi-  
 nio in this worlde what wolde ye  
 moze, come you by fapth vnto the  
 kyndom which is not of this worl-  
 de for what is his kyndome. But  
 those that beleue one hym, where

the kyndome  
 of god is not  
 of this worlde

Augustinus in  
 Iohannis tractu  
 113<sup>o</sup>

fore let byſhoppes and preſtes o-  
uerſe and loke to thoſe thynges þ  
pattayne to god, as we rede it com-  
maundid to Amarias the preſt in  
the olde teſtament, and after Hie-  
com vpon the boke of Leuiticus,  
Theſe. ii. thinges be the office and  
exerciſes of a biſhopp to lerne  
of god, Redinge þ holpe ſcripture  
And with moche meditation tote-  
che þ people and teche them thoſe  
thingis which be larned of god. &  
not of his awne mynde not by the  
vnderſtondyng of man, But by þ  
wiche þ holpe gooste teachith, alſo  
in þ counsell of Carthage the iiii.  
A biſhopp ſhulde onlpe geue him-  
ſelf to ſtudyeng prayer, and pre-  
chyng. of the worde of god. And  
in Secular and wordli buſines let  
them be obedient to princes & pote-  
ſtates, obeiinge the Commaunde-  
mentes of them, And redpe to all  
good workes. So Paule dyd was

**Foliorum**  
The office of  
Byſhoppes  
u. Paralip. 24.

Distin. 37. c. 1.  
cap. 16

Conſtit. carthage. iiii.

1. Tim. 4. 1

ue



**F**ollowe the counsel Titus, The thinges  
reherſed before do confirme the ec  
cleſiaſtical power. But it denieth the  
dominiõ they geue aucthoritie but

What perhap  
peth to Bp.  
ps

the Jurisdiction To admoniſhe,  
to exhort, to comforte, to deſire, to  
teche to preche, to mynſter ſacra  
mentes, charitably to rebuke, to  
blame or finde faute with. To  
entreate for goddes ſake to en  
creaſe and augment the hope and  
truſte in god, to feare ſume by the  
terryble threteninges of Scriptu  
res is the proper office of them, &  
are in the ſtede or place of & apoſt  
les, and alſo of them vnto whome  
it was ſayde, whole ſynnes Som  
euer ye Remytte ſhalbe remytted  
ec. And lawes, promiſſementes.  
Judgementes reſtraynes. Sen  
tences, and ſuche other longe to

What longe  
to princes kin  
ges and empe  
roues

Emperous kinges and other po  
wers which enterpretacion of holt  
ſcripture, dothe moſt agre vnto &  
prechinge



foloweth mutable, whose lawes also be mo  
The lawes of in numbre, than þe capacite of man  
Popes be in can othe vnderstande oꝛ elles re-  
numerable ad member. But that power to make  
intollerable.

Mathew. xi.

In the primitiue church þe  
decrees of coun-  
seles were cal-  
led canons oꝛ  
rules and not  
lawes

and ordeyne lawes is added and  
adicted vnto that othe power gra-  
unted by god, of þe which we speke  
before, and the voke of chꝛyst whi-  
che chꝛyst hym selfe in the gospell  
doth cal so gentle and lyght, the  
byschoppes of come haue moche  
more harde better & intollerable  
thā was the bondage of the Jewes  
and therfore the fathets of the pri-  
mitiue church when they had An-  
cient honest and holisome tradi-  
cions by the which the rude Igno-  
rante and confꝛme people might  
be ordred. Thei did make differēce  
betwene theyꝝ traditions & lawes  
with moderacion of theyꝝ name, &  
lest that they shuld appete to take  
vpon him more then they thought  
they had by þe graunte of god, they  
dyd not name the lawes oꝛ statutes



but canons that is to saye rules fo. xxiij  
or Instruccions as contayninge  
ordinaunces profitable vnto a ch-  
risten lpe as they suppoled & yet  
not vtterly necessarie, for al haue  
not obserued tho ordinaunces made  
by thapostles. But after the opini-  
on of some men they be counted a-  
mongest those which be not autho-  
rised and euen as the rules of Be-  
nede/ fraunces, Dominicke. and  
Augustine be receiued & admitted  
of some and haue not þ stryngthe  
of lawes. But as we binde our sel-  
fes vnto them nor we receyue the  
as lawes with necessite of obedy-  
ce, but as rules and informacions  
honestye and vertuose, pleasant &  
acceptable to god and we that like  
them, do professe them.

The ordina-  
ces of the apo-  
stles were not  
all receued &  
the lawes of  
bishoppes be  
as þ rules of  
Benet Francis  
and such.

**T**hat we goynge the same step-  
pes and folowynge these good fa-  
thers as they folowed christ shuld  
leade our lyfe in the spiryte of hu-  
milite with sobernes & mekenes.

**Jo. xxxvii.** So our fathers did admitte theru  
Some fathers les of the bisschops come and they?  
dyd not admit Informations as longe as they  
all the canons of the bisschop seemed vertuose and to set forward  
pes but some onely the gloze of chyste and not  
as they thought good and al but some, that is to saye as eue  
vertuose, ry prouince (as y rules o: Canons  
contayne) dyd folowe they: owne  
myndes. For they receiuyd the as  
lawes and statutes but as they pre  
tende by they: name, that is to say,  
as rules and Informations. For  
they were called euermore Rules  
o: informations. Till byschoppes  
that came after dyd adde and put  
vnto them the name o: terme of la  
wes that they might therby blur  
pe necessite of obedience, and gett  
it by vse and custome, by whiche  
wayes it was brought to passe y it  
is called the canon lawe. For yf it  
be geuen to them by god to hym  
aucthorpte to make lawes whi  
che shulde bynde, and onerate the  
conscience

Al  
h  
If byschoppes  
haue aucthor  
te of god to  
make lawes &  
bynde menes  
consciences all

conscience of men it shuld folowe so. xxxviii.  
with al that if they haue auctho-  
rite by god to make lawes & other  
men are bound to obeye them whi-  
che thinge if it were trewly no ma-  
ner custome contrarye or repug-  
nant to the canon lawe myght by  
reasons be diffended and yet the  
same canon lawes do consent and  
confesse that notwithstandinge  
suche customes contrary may con-  
syste and stande, for bereli Thele-  
phorus Archebyschope of the cytie  
of rome hath ordeyned that al clar-  
kes shulde abstayne from fleshe.  
vi. wykes wholpe before Ester.  
But this decre, as gratianus say-  
the because it is not approbate by  
the custome and maners of people  
doth not condemne the & do other-  
wyle as gilty of offence or trasgres-  
sion wherbi it is manifest & the ca-  
non lawe byndethe no man of ne-  
cessite, & now & canō lawes as we  
cal the haue not they? streighneth

men are bound  
to kepe them,  
but & contrary  
is obserued.

Distin. iiii cap  
statuimus.

Thelephorus  
ordained  
the clergie to  
fast. vi. dayes  
before Ester.



fo. rrrbiii. and vertu by þe auctorite of Bys  
The Canons Choppes that be the makers there  
haue nother  
auctorite bi þe of. But by the people receyvinge  
makers but them willigly; where as otherwile  
by þe consent vertu and strength of the lawes is  
of þe receivers  
Lawes require  
obedience.

suche þe it requyret of other men  
necessite of obedience; lest the Auc-  
thorite to make Lawes shulde by  
contempte, be had in detyspon or  
lytle regarde. And so it is the beste  
and moost surest conclusion if we  
be not bounde in payne of deadly  
syne, bi the cōmaundement of god  
to receyue all theyr ordinaunces.  
Then þe byschope of Rome or any  
other Byschope hath not auctorite  
to institute suche Canons vnder þe  
or suche payne. Agayne if we be  
bounde to receyue them all of the  
Charge at bound at thes daye as  
manye as ar called vnto the lotte  
of our Lorde to obserue the faste  
of .lx. dayes and because they kepe  
tt

The charge ke  
peth not þe faste  
of .lx. dayes  
before other.

it not, it is offence whiche by contynual  
continuance of tyme is not minished  
but augmented. Notwithstanding  
they consent of all chrystente for  
moste pettehath by longe vse and  
custome Judged the contrarye, **De consecra-**  
**tionibus dist. iii.**  
**Cap. Sabate.**  
Gratian doeth defende them that  
kepe yt not from þe payne of transgression, which thinge also þe church  
of Fraunce not keeping the fast  
of the Saterdape betwene the na-  
tiuite of chyst and the purificati-  
on of the pure mayde and mother  
mary. Althoughe it were coman-  
did by pope Innocent that it shul-  
de be kepte euerye weke doth euery-  
dently proue the same for as it is  
wrytten in a nother place as we ha-  
ue rehercid before euery prouynce  
or countrey is abundant or stidfast  
in his owne, meaninge no, at this  
tyme al Canons which we cal the  
Popes lawe, haue notther hole  
Gregory

**F**oliorxxxix firenright and bettu in euery place  
with al men, In the which thinge  
if god be offēdid if þ power geuen  
of god be violate they? is very gre  
at slackenes oꝝ sufference in them  
whychē moche regard that thinge  
that, is it not lawfull foꝝ the bys-

The byshop  
pes of rome  
hane labored  
to binde men  
to kepe there  
decrees

shope of rome by the Popes lawe  
to pꝛouide foꝝ pꝛomotions oꝝ bene  
fices in all places and with euery  
man whiche lawe of theyꝝ þ bys-  
shoppes of rome in tymes past ha  
ue labored etuēlye that it myght  
be receyuid as a lawe whiche shul  
de binde euery man that shulde in  
tende nothing to the contrary noꝝ  
make any resistance oꝝ repugnā-  
ce agaynst it, & notwithstandinge  
in England after it had obtayned  
and taken effecte longe all men w  
stode it, so that there was a lawe  
made agaynst the transgressoꝝ &  
established with leuet commaund  
ment amongst whome there is no  
doute

England dyd  
refuse þ popes  
pꝛouisions. foꝝ  
pꝛomotions &  
made a lawe  
to the cōtrary



doute but there was manye good follo. xl.  
men/ & thete be some yet that coul  
de not awaye with these popes la-  
wes in that behalfe vnles the bis-  
shop of Rome dyd certyfy o: shewe  
p they were wyttion bi the hande of  
god, also bishopes of Rome haue  
decreed that clarkes shulde not be  
brought before secular Judges  
fo: any maner cause, But this sta-  
tute is kept no where. And althou-  
ghe many lawes and canons con-  
cerning that matter be published  
with grette and daungerous pay-  
nes yet the contrarie is euery whe-  
re obserued without any daunges  
o: feare, wherbi it manifestly appe-  
reth p these canon lawes (as they  
call them) Be nothinge else but ru-  
les and informacions whiche are  
wonte alwayes to take place o: ef-  
fecte as p people doth admytte the  
o: distanul them, fo: by p same rea-  
son p some maye be recte, al may  
be

Bishops ma-  
de a lawe that  
clarkes shuld  
not be layed  
before secular  
Judges but p  
contrary was  
alwayes obser-  
ued.

**Folio. xl.**

be contempnyd and forsaken, for  
it is not in the choise or eleccon of  
the people or subiectes that thei ma  
ye determyne to whiche they wyl  
obey, to whiche they will not, but if  
they: aucthorite be of god, and yf  
we maye apply to this entent, this  
sainge of the gospell. They syt in  
~~the~~ the seate of Moyses which teache  
and do not but do you as they say  
but do not you as thei do, al we ar  
wrapped in gret peryll and daun-  
ger of helle which haue contenned  
the pceptes and lawes of the bys  
shoppes of rome some onewayes.  
But euery one in some maner po  
pule and that not by Ignorance.  
But we haue obserued the contra  
rye knowinge willinglye and sein  
ge, and yet the bysshopes of rome  
heringe perceyvinge senge, and fe  
lynge these thynges by dissimula  
cion haue suffred the pastoures or  
Sheperdes of the churche whiche  
withouth

Byschopes ha  
ue suffered &  
contrary to the  
re lawes to be  
kept and kee  
we hit.

without anye doubtte yf they had folio.xli.  
thought so / for the cure and charg  
of soules that thei haue nother wol  
de haue broken & adnihilate their  
owne lawes which make so many  
chriſten men offendets or else they  
wolde haue take payne to ſe them  
obſerued with more dilygence. But  
where as nother of theſe thynges  
hath ben done with ſuche diligence  
and cure as the grauytie of cauſe  
requyret. Doth it not wel appere  
that the Biſhops theyſelues do  
doubte of the aucthorite of theyſ  
lawes: & that they haue thought  
that theyſ lawes might not be ad=  
mytted of euery man without any  
daunger of ſoule: or whē they my  
ſlike them, they myght be forſa=  
ken or reprobate of thē which they  
cal theyſ ſubiectes, but grette was  
the police and ſubteltye of the byſ=  
hoppes of rome / for whome they

The Biſhop  
is of ſome  
ſubtelle

G. l.

DyD



Folio. xli. dyd fyrste go aboute to abtayne þ  
chefe Emppre and suprempte, thei

The power dyd deuyde the power and iurisdic  
was deuved with kinges tion with kinges with betye loun  
and pynces, ge and gentle termes oꝝ titles, and

so that they might be made loꝝdes  
in spiritiuall thinges they dyd per  
myt to kinges all tempozall thin  
ges. For other wyse þ hie bysshop

The bysshop  
pes of some  
affirme that  
they haue al po  
wer and that  
the tempozall  
power descen  
dyth from the  
to kynges. they do affyrme that they haue all  
power and Iurisdiction in theyꝝ  
authoꝝpte: and that the power whi  
che we cal tempozall is detiued fro  
them to kinges, that is to say Ce  
sar hath the myppte deuved to Ju  
piter and where as they haue ta  
ken away many thynges from pꝛi  
ces bi longe vlturpacion and haue  
translated it to the selues, yet they  
handell it soo that they make it as  
theyꝝ libetalyte and gyfte what so  
euer power oꝝ aucthoꝝpte kynges  
haue

haue now a dapes. And when it folto. xlii.  
shal please them they put downe: They put do-  
some kinges and set vp some, and wne kinges  
they do gret thynges for they be when it plea-  
myghte. And the swerde (whiche set vp other,  
they haue sharpened by the gentil-  
nes and permission of pynces &  
endewed with worldly riches and  
possessions by the gentle and lybe  
call gifte of pynces) they exercise  
& drame it out agaynst them whe  
they thinke best.

**A** Sekynge that is theyr owne  
pleasure not that is chrystes folo-  
winge in theyr doing not that the  
fathet of heuen hath thewed eueri  
man in his holye scripture as in  
example of a make that we shuld  
folowe. But that that the fleshe &  
blode hath reuelate vnto them pre-  
ferringe an humayne and worldis  
counterfette felcpte in betynge  
rule

**Folio, xl, ii** rule before the trewe and perfect  
beatitude in christ, and by this me  
anes, þæt gretnes oꝝ largenes of this  
power dyd encrease. Which lyke a  
grette streame of water passynge o  
uer hit bankes oꝝ damme hath flo  
wen and Corrupte all the worlde.  
Let me not be enuied foꝝ speaking  
the trewethe. No man can serue  
two maysters oꝝ lordes whylle he  
lokethe to thow he lytle regardethe  
the other he that serueth god dispi  
seth Riches. And paule sayth, No  
man that serue god wyll entreme  
dle oꝝ trouble him selfe in worldly  
busines. Whiche thyng the fozfa  
thers of the churche perceyvyng,  
althoughe thei knewe that there is  
no ylliche a man maye ble well  
yet neuer þæt lesse euen as paule do  
the wytte to all men of wyne. Be  
you not ouercome & inebriate with  
wyne, in whome is lecherie. And  
that they shulde abstayne not only  
from

The largenes  
of ther power  
is leke a stre-  
me of walter,

ii, Timothe, ii

Eptes, v,



from that else But from that, **h**as **Folio. clxxx**  
the likenes of contagion of yll. **The clergi**  
and shulde vtterly abyde all cau **shulde refuse**  
ses and occasions of yll. So these **possessions &**  
fathers inducyd by the aucthorite **haue nothing**  
of scripture, do earnestly conclude, **proper,**  
that the clergi shulde vtterly refu  
se faculties & possessions as they  
cal them, and that they myght the  
more effectuouslye perswade & en  
duce them to contemne them, they  
dyd manifestlye Denye **h** this was  
conuenient yf for them to haue do  
minion of proprietye. Not becau  
se that ryches is yll or because that  
they onelye do corrupte a man, for  
that, that entreth in at the mouthe  
or suche other exterieor thynges do **Math. xx.**  
not defile a man but that that com  
meth out of the mouthe doth of tre **Ryches and**  
weth defile, and hath infectiō. But **possessions**  
bicause ryches and possessions do **which draw**  
other whyles moue away mannes **eth a manes**  
myndes **mynde frome,**  
god

**Folio. xliii** mindes from theyr places and sea-  
 tes, and bringe them downe from  
 the contemplacion of heuenly thin-  
 ges vnto the vile busines and con-  
 sideracions of worldlye thynges &  
 other whyles so doo tangell them  
 that they can scantlye cōtēpnyes  
 ryde and lyfte vp them selves (as  
**Math. xiii** our lord, doth playnely shewe in  
 a parable. Wherefore with a gret &  
 whole consēt they toke away from  
**Ad hebreos. v** the clargial propriete and domine  
 on) forthat entente (as Dauid wy-  
 teth) that they taken from among-  
 gest men as by shoppes shulde ap-  
 pete constituted and ordeyned for  
 men in those thynges that apper-  
 tayne to god. So wytteth saint hie-  
 ro to acertyn leuite. There is two  
 maner of christen men one maner  
 of kinde is the whiche is ordeyned  
 & mancipate to serue god to con-  
 templacion and praye for whome

et. q. i. ea quest  
 duo sunt

Two maner  
 of christen me  
 Spirituall &  
 temporal

it is mete and conuenient to sease folio 111  
 and not intermedle with anye cor-  
 poral busines, as clarkes and reli-  
 gious men and conuersis. Cleros  
 in the greke tonge that is to saye  
 clarkes in þe late tonge signifieth  
 a lotte, and therfore such men are  
 called clarkes as chosen by lotte,  
 for god chose them al for his. The  
 se surely be the kynges that rule  
 them selues and other in vertue &  
 so they haue theyr kyngdome in  
 god and that betokeneth the crow-  
 ne vpon theyr heddes this crowne  
 they haue by the ordinaunces of þe  
 church ofrome in the token of ki-  
 ngdome which is loked for in chryste  
 and the shauinge of theyr heddes  
 betokenyth þe forsakinge of al tem-  
 poral thinges for they beinge con-  
 tented with meate drynke and clo-  
 th shulde haue nothyng proper a-  
 mongest the but althinges shulde  
 be comon. A nother maner of chryste  
 men

The interpre-  
 tation of this  
 worde clark  
 which is a lot  
 or parte

What the cro-  
 wne of þe prest  
 doth be token,

What the sh-  
 auinge of there  
 heddes betoke-  
 neth,



**Folior lliiii** men ther is as laye men, for laos  
 in greke is in Englishe people, for  
 them it is lawfull to posses tempo  
 What is law- rall thynges but onlye for to ble  
 ful for lay peo- them for there is nothing more mi  
 ple. serable the for money to condemne  
 god to them it is graanted to ma-  
 rye wyfes to tyll þ grunde to Jud  
 ge betwene man and man to plea-  
 de causes to set oblations vpon  
 the aulters to geue the tenth and  
 so they maye be saued if by well  
 Doinge they auoyd all vyces. Hier-  
 rom to nepotianus confirmeth the  
 saue. Therfore a clarke which ser  
 ueth the church of chyste, let him  
 fyrst enterpretate his owne name  
 and when he hath the enterpretaci  
 on the dyffinicion of hys owne na  
 me let hym labour to be agreable  
 or lyke vnto þ he is called. For cle  
 ros in þ greke, in laten is called a  
 lotte or parte, therfore they be cal  
 led clarkes other because the be of  
 the

ii. q. i. cap. cle  
 ricus,

the lot oꝝ parte of our loꝝde oꝝ be- folio. clv.  
cause our loꝝde hymselfe is the lot  
oꝝ parte of the charge and whoso-  
euer othet is him selfe the parte of  
our loꝝde oꝝ hath our loꝝde foꝝ his  
parte shulde so behaue him selfe þ  
he myght bothe possesse our loꝝde  
and be possessed of our loꝝde. Who  
soever possesseth our loꝝd and do  
the same with the prophete my par-  
te is our loꝝd he can haue nothing  
besydes our loꝝde. Foꝝ and if he ha-  
ue anye thynge besydes our loꝝde  
then our loꝝde is not his parte as  
in this example yf he haue golde,  
siluer possessions chaung of haul  
holde stuffe, god wil not be conten-  
ted to be his parte with these par-  
tes but if I be the pate of our loꝝ-  
de and a partticion of his inherita-  
unce and take no parte amonge o-  
ther tribes. But as a leuite and a  
preist do lyue of the trueth and ser-  
uith

The that be  
they parte of  
our loꝝde can  
posses nothig  
besydes they  
loꝝde,

Folio, xl, b with the aulter lute of þ oblacons  
of the auter haupngemeate dym-  
ke and clothe I wylbe content w  
this, & the bare crosse I wyl folo-  
we bare and poze therfore I praye  
the and I wyl repete it agayne &  
agayne and admonyshe the that  
thou thinke not the office of a clar-  
ke as a maner oꝝ kynde of your ol-  
de excercise. That is to say that in  
the seruyce of chryst thou seke not  
worldlye lucte, and haue no moze  
in possession than whan thou be-  
gannest to be a clarke lest it be say-  
de to the. Theyꝝ clarkesype shall  
not profette them maȝe be rycher  
when they be religiouse men then  
when thei where secular, and some  
clarkes waxe riche and possesse ri-  
ches vnder poze chryst which they  
had not vnder the deuyllye ryche &  
deceatfull that the church might  
sotowe to se them riche, whych the  
world

Many be ry-  
cher whē they  
be religiouse  
thē when thei  
were secular.



woulde had before in pouertie, also follo'eth  
saint Ambrose of the forsaking of Ambrosius de  
fuga seculi, ca  
pitule, ii  
¶ woulde writeth thus, he that ha-  
th god of his porcion shulde take  
hede of nothing but of god lest he  
be letted w<sup>th</sup> busines of some other  
office for that labour that is spen-  
te aboute other busines is plucked  
awaye from the honour of religiō  
and from this our office. This is  
¶ very thinge that a prest shuld fle  
for he ¶ hath chosen to serue god  
must forsake his houtholde meyn  
nye he must absent o<sup>r</sup> put from hi  
those that he loueth most and ab-  
sent hym selfe from his frendes.  
Hilarius vpon the .xxxix. psalme  
confyrmeth also the same sentence  
on this maner the childerne of Le-  
uie shal haue no portion o<sup>r</sup> lot in  
¶ midde of they<sup>r</sup> brother for our  
lorde god is they<sup>r</sup> parte. Therefore  
the lawe geuen wolde no parte of  
worldlye possessions to be geuen  
to

What thinge  
a prest must  
forsake

Folio 121v to them that serue god. Because þ  
god was theyr parte.

Acton. 116

Decane of Sal  
nt Augustyne  
in a sermon to  
the people for  
sakyng posses  
sions.

And also Peter the preacher  
of the gospell doth proteste that he  
had no parte of humayne or worl-  
dlye possession when he answered  
to hym that asked hym almes sa-  
yinge I haue nother golde nor syl-  
uer but that I haue I geue þ Þol-  
stomus also of the lyfe of saynt  
Augustyne sayeth thus As it hap-  
pened as it is wonte that þ people  
enuyed the clargye, because of the  
re possessions he spake vnto þ peo-  
ple of god saying that I had leuer liue  
of the gi. ftes and collacions of the  
people of god, Than to abyde the  
charge and ministracion of these  
possessions. And that he was re-  
dy to do aft er theyr myndes that al  
the seruantes and mynysters of  
god myght l'pue on that fasson as  
it is redde in the tholde testament.

that

that they that dyd serue at the aul Folio 151  
ter shulde take parte and lyue of þ  
alter & after that we knowe that  
he did refuse certē possessions not  
bicause that they were vnprofita-  
ble for the poore but bycause he tho  
ught it iustice and equite that it  
shulde be possessed rather of the  
chylterne or parentes or of the  
kinfolkes of them þ were deper-  
ted whome they wolde not bestow  
it vpon there death bedde and af-  
ter he of tymes sayed that it was  
more sure and of lesse Jeoperdye  
for the churche to receiue the be-  
questes of them that were deper-  
ted geuen to them there possessors  
full of busines and hurrfull & the  
bequestes rather to be offered and  
procted than to be by extremyte  
requited. Also in his boke named  
of the comtempte of the worlde  
they



folio. xlvi the same Possidomus hath these  
wordes þ here after folowe. Who=

*He that dothe  
extremewonce  
all that he ha=*  
ce all that he possesseth cannot be  
*ch can not be  
the discipple of*  
my Disciple he þ speketh to every  
man that wolde that his Disciples

shulde haue nothings proper, he þ  
possesseth any thyng in erth is cle  
ane remoued from the doctryne  
of Crist had they an ithing proper  
to whome theyr maister had com=  
maundid þ contrarie take ncting  
with youe in the waye of whome  
Luke the Euaungelist doth shewe  
that they had al thynges comen  
marke what peter sayd to Iesus.  
Lo we haue forlaken al and haue  
folowed the. They which had lesse  
althynges had reserued nothyng  
for them selues. Then howe can  
they take vpo the auctorite to lo=  
we & binde which do fume to ha  
ue any possession in erth whiche be  
not ashamed to saye our loꝛde is  
the

the parte of my inheritaunce wher folloxi bti  
 re is this sayinge of the apostles  
 what conorde hath chryst with Be  
 liall whye do they cate the spynnes  
 of the people which wyl not leaue  
 worldi possessions: If they recey  
 ue the tenth with the children of  
 Leuie howe can they take any par  
 te amongst þ other tribes. yf they  
 wolde consider the Interpretaci  
 on of theyr name, whi thei be called  
 clarkes oꝝ lottes. But bicause our  
 loꝝde is þ lotte oꝝ parte of and heri  
 tage of them, saynt Barnard lea  
 nyng to this sentence sayth that  
 clatke that hath parte in erth shal  
 not haue parte in heuen. Also yf a  
 clatke haue any thyng belydes  
 our loꝝde, our loꝝde shal not be  
 his parte, as in example if he haue  
 spluet if he haue possessions if he  
 haue abundance of household stuf  
 fe our loꝝde dothe not bowchsaft  
 to be his parte with these thynges  
 and

Barnardus  
 declumationis  
 his. super eu  
 angelio dixit  
 Simo petrus  
 ad Iesum.

That clarks  
 that hath his  
 parte in erthe  
 shall haue no  
 parte in heuen

Colto Albi and after he sayth let hym lyue of  
the aulter let hym not ware proude  
let hym not be rioutouse lett hym  
not ware ryche let hym not buylde  
him goodly palaces of the goodes  
of the chnrche chaunginge square  
bulding to rounde let hym not fill  
his coffers therof let hym not  
spende it in vaniteis and superflu  
us thinges let hym not extoll his  
kynessockes with the goodes of þ  
churche let hym not therwith ma  
rie his neckis I wil not save his do  
ughters it is taken to be a cryme  
or offence moche lyke to sacrilege  
not to geue to the pooze that that  
is the goodes of the pooze suetlye  
the patrymonye of the pooze, be þ  
goodes of the churche and it is w  
holdō from them with vncharita  
ble crueltye whatsoeuer the mynst  
ters and bayliffes and not lordes  
and possessors take to them selues  
belydes meate drynke and clothe,

do



Do you here in these wordes before folio. xlii  
 that they be called the goodes of **The goodes**  
 þ church and denyed to be þ good **of the church**  
 des of þ clargye: and þ he hath no **be the goodes**  
 thyng confirmed to them whose **of þ poze whi**  
 pette or porcion god is which thin **ch to kepe fro**  
 ges if they be spoken of al the clat **the power is**  
 gre generalli, shal it not moch mo **moch lyke sa**  
 re be spoken of þ bylshoppes? If **crilege.**  
 the bylshop of Rome be not alaye  
 man, after the mynd of Hierom: he  
 must nedes be a clatke which ma-  
 keth but two maner of chryste me  
 if he be a clatke he hath renounced  
 not onely al that he had in possessi  
 ons but by his owne delectiō whē  
 he chose to be a clatke he semethe  
 to haue refusyd all dominion and  
 propriete as those holy fathers thi  
 ke and say whome we haue recited  
 before. Let bonifacius the. viii. re  
 uyne agayne fro death of, Diotre-  
 phes of hys tyme which desired a

Bonifacius þ  
 blis, loued pre  
 emynence and  
 named him self  
 se lord of all  
 the worlde.

H. i.

loued

Folto. xlix loved to haue pzeeminence in the  
chutch and pleade his matter and  
make a reasonable answere whye  
he named him selfe lozde of all the  
wozrde, which coulde chalenge no  
thinge as his owne in al the wo:z-  
de, onles he make o: can p:oue the  
bysshop of rome to be a thypd ma-  
ner o: kynde of mē cleane differēt  
from clarkes and layemen. But  
this is the condicion and frapltpe  
of man that is euermoze in contu-  
nial mocion compasing entēdinge  
a busines. Fo: whatsoeuer come-  
th of affeccion it neuer resteth but  
as longe as ani matter remaineth  
it is euet busye. They that desyre  
dygnyte, honour, and ryches, ha-  
uynge no measure therin euer la-  
bout to come to the hiest andsupre-  
me pzeeminence, and whē they can  
clymbe no: go no fatte they must  
nedes come bakewarde. Whoso e-  
uer

The frapltpe  
of mā is euet  
moze compasi-  
ge and busye,

ner hath tedde the stories of þe bis- **Folio. I.**  
shoppes of rome shal playnly per- **þe þe clymeth**  
seawe and see what tyme fyrt they **to þe hiest must**  
set theþz myndes to honour digni- **nedes come**  
te, and possessions: and to haue la- **downwarde a**  
bozed alwayes in that thinge that **gaye.**  
they might come to the hiest and þe  
they toke more hede and diligence  
vpon Temporal thinges than vpon **þe possession**  
on spirituall thynges. And this is **of the churche**  
as otheer humayn thinges, whiche **be of god it**  
albeit they go forwarde pleasantli **shal stande yf**  
in sight yet haue not they any con- **not it shal not**  
tuance scripture bearinge wytnes **continewe**  
If it be of god it shal stande, if it  
be of mā it shal faule. And þe these  
thinges which byschopes haue ta-  
ken vpon them in this behalfe are  
not of god. The authozite reherced  
before do manifestlye confyrm &  
þe ende þe it is lyke to come to at the  
se daies is like to proue þe same, ful  
vnadvisedlye they take vpon them  
Dominion



Folto. l.

The power of  
the cite of ro-  
me is not so  
large by god,

Dist. lxxxix.  
cap nullus  
Gregorie wol-  
de not be cal-  
led the hedde  
byshoppe,

dominion of al thinges which by  
ryght can take dominion of nothi-  
ge. But it was wothe a mans la-  
bour in pondering this papistical  
power to consider also that thinge  
which we promised to speke of in  
the iii. place whether byshoppes  
of some sometime haue so behaued  
them selves that thei also haue the-  
wed by wordes and dedes that the  
authorite of the see of Rome was  
not so ample and large by the la-  
we of god, no; that it was compe-  
tent for them to haue so vniuersal  
a power as we se it vsurped nowe  
a dayes, whose sentences yf they  
myght take effecte and myght ta-  
ke awaye from the byshop of ro-  
me and eueri one supposed in this  
case or that whe shuld manyf estly  
se that Glope tellethe of the crowe  
in his fables apooze naked and w-  
out fethers. First of all gregorye  
toke

toke awaye the name and titles folio .li.  
of honour and as it semeth the pre  
rogative of preeminence for he wol  
de not suffer him selfe to be called  
vniuersall or hed byshop, whiche  
thinge surelye he wolde not haue  
done onles in his conscience he had  
thought when he was byshop of  
rome that he was not the vniuer  
sal byshop. Where as if that were  
not we are taught by holy scriptu-  
re that we shulde not abhorre  
from the trewe names of honour  
spectally when chryst did answere  
vnto his disciples, you cal me mai  
ster and lord and ye say wel for I  
am in dide. Therby it is manifest  
that Gregoꝛe the byshoppe was  
moued by no other cause þ he wol  
de not be called nor writon vniuer  
sal or hed byshop the lest he shuld  
offende scripture in that parte whe  
re it is sayd let no man take vpon  
hym honour but he that is called  
of

We shuld not  
abhorre the tre  
we names of  
honour,

Ihoan, xiii

Folio. liii.  
Heb. v.

12. q. ii. cap.  
duc.

There be. ii.  
lawes the sa-  
non lawe and  
apriuate lawe

of god like as aron because he kne  
we hym selfe not vniuersall hyst  
bischop he wolde not be called vni  
uersal o: hed bisshop no: be called  
p he was not when he myght not  
answere I am so in dede. Dope vt  
ban wytteth thus there be two la-  
wes he sayth one canon/ the other  
priuate that is a comen lawe whi-  
che was confyrmed of p holye fa-  
thers by writinge as the canon la-  
we which was made and institute  
fo: transgression as in example it  
is decreed in p canons that a clar-  
ke shuld not go out of one bisshop  
priche into another without lette  
testimontall of his bysshop which  
was institute fo: vnthristes & vic-  
ouse persons lest ani bysshop shul  
de receyue Infamous persons fo:  
they were wonte when they coulde  
not be suffered in ther one bisshop  
priche to execute they: seruyce in a  
nother whiche was forbidden and  
dissanullyd by lawes pceptes &



Writtinges a p̄uate lawe is which folio . lxx.  
by the inspiracion oꝝ mencion of ꝑ̄ a p̄uate lawe  
holi goſt is writton in mennes hart is writton in  
tes as the apoſtle ſpeaketh of ſo- men.  
me which haue ꝑ̄ lawe of god writ  
ton in theyꝝ hartes and in a nother  
place wherc as ꝑ̄ gentles haue no  
lawe yf they by nature fulfyl that  
that is ꝑ̄ lawe they be the lawe to  
them ſelves. If any ſuche tetayne  
the people in his church vnder the  
biſhop and lyue ſecularlye. If he  
be Inſpited with the holy goſt &  
wyl ſaue him ſelfe in any abbay oꝝ  
reguler conuent bicauſe he is In-  
duced oꝝ moued by ap̄uate lawe  
reaſon wyl not conſtayne hym to  
be bounde to the comen lawe foꝝ ꝑ̄  
ſp̄irite of god is a lawe & they ꝑ̄ be  
ledde by ꝑ̄ ſp̄irite of god be ordred

he that is led  
after the lawe of god and who is  
he ꝑ̄ cā reſiſte ꝑ̄ ſp̄irite of god woꝝ  
thely, & therfore whoſoeuer is led  
bi this ſp̄yte let hym go at lyberte  
by hym  
de with ꝑ̄ ſp̄i-  
te of god is at  
liberty altho-  
gh his biſhop  
ſaye ꝑ̄ contra-  
rye and reſiſt  
by hym

Folio .lii. by our authorite althoughe his  
 byschop save the contrarpe for the  
 lawe was not made for Justmen  
 but there as is the spirite of god  
 ther is liberte and if ye be ladde by  
 the spirite of god ye be not vnder  
 the lawe of which terte it apertlye  
 appereth that by the sentence and  
 opynion of Urban that these thin  
 ges pattaune not vnto the consp  
 ence of men which at decreed by the  
 bischoppes commaundementes or  
 lawes but that they are frustrate  
 by the lawe of the conspence for  
 the comen lawe geueth place vnto  
 the priuate lawe.

The comen la  
 we geueth pla  
 ce to the pri  
 uate lawe,

Innocentius,  
 papa,

No man can  
 dyspense with  
 the lawe of god  
 they mai with  
 the lawe of man

**T** Pope Innocente doth so lymite  
 the popes power that he can do  
 nothing against the lawe of god for  
 this he dyd write there is so grette  
 difference betwene goddes lawe &  
 mannes lawe that agaynst the lawe  
 of

of god no man can dispende and folio. liii.  
 in the lawes of man dispensacion  
 maye be had as necessite and p<sup>ro</sup>f  
 fitte shal requite, 303<sup>rd</sup>inus pope do  
 th yeat more straytlye lymptte the  
 power of y<sup>e</sup> bisshopes of rome whi  
 ch thus writeth to make ordeine o<sup>r</sup>  
 to chaunge any thinge agaynste y<sup>e</sup>  
 statutes of the olde fathers p<sup>ar</sup>tai  
 neth not to the autho<sup>ri</sup>te of this se  
 But let antiquite be in strenght &  
 vertue with vs without contradic  
 tio<sup>n</sup> by whose sentence al thing shul  
 de be b<sup>ro</sup>ught vnto the olde & p<sup>ri</sup>nc  
 ciue state of the churche and those  
 thinges which b<sup>is</sup>hoppes of rome  
 haue ordeyned o<sup>r</sup> constituted si  
 the y<sup>e</sup> tyme shulde bereprobate and  
 reiecte: At whiche tyme yf the au  
 tho<sup>ri</sup>te and c<sup>ir</sup>c<sup>u</sup>m were distributed  
 into diuerse and sond<sup>re</sup> partes so  
 it shulde procede and go f<sup>o</sup>rwarde  
 at this tyme and gregorye wrote  
 to

303<sup>rd</sup>inus B<sup>is</sup>h  
 hop of rome,  
 xlv. q. i. cap cō  
 cro,

The see of ro  
 me can not dis  
 pence nor cha  
 unge the statu  
 tes of the olde  
 fathers,



**F**olke, liiii to Philip y bisshope agreeing to y  
Gregorius ad same sentence. If I shulde vndo  
felitem in re- or distroye these thynges that my  
giste libro, xii predecessors haue constituted I  
epist, xxi, might be well proued to be not a  
builder with them but a puller do  
wne the voyce of y treweth berin-  
ge wittnes. Euery realme deuyded  
amongest them selves shal not sta  
de and al sience and lawe deuyded  
agaynst it self shalbe distroyed: un  
which thing it is to be feared that  
the same Gregoꝛe be proued a tre  
we proffecte: And that the canon  
lawe at this day by doubtfulnes  
and proplexite of contrarities be  
dissolued which by laboure of ma-  
ni yetes was made and builde the  
stones not well foyrned to gether  
this papisticall power trulye of y  
see of Rome hath oftetymes so far  
gonne from her owne coste y it ha  
th ofte times iniuriously hadled  
bered & perturbed this realme of  
England

It is to be fea  
red that y ca-  
non lawe lose  
his authorite.

The pappis-  
call power ha  
th ofte times  
troubled Eng-  
lād. But good  
bysshopes did  
resist and de-  
fēde ther own  
Jurisdiction &  
excludid al fo-  
ren power

Englād betry farre distante from folio lxxx.  
 them whiche power not onely sa-  
 ge and wyse kinges. But also the  
 prudent and the holpe byshoppes  
 of the realme repelled and put bac-  
 ke no; wolde not suffer it to take  
 his pleasure but they kepe & defen-  
 ded there owne Jurisdiction & au-  
 thorite and excludid all suche fore-  
 power as it may euidently appere  
 to euery mā which haue rede ouer  
 the Cronycle of England, in whi-  
 ch it is had manifestli. How? Lau-  
 tens Archebisshop of Cantorbury  
 & saynt Dunstan archebisshop of  
 the same see & Grostede a very per-  
 fecte man bisshop of Lyncolne did  
 refuse and forlake all suche foren  
 power. Gregoꝝe writynge to au-  
 gustine in a nother place doth ma-  
 nifestli shewe þ̄ same that þ̄ lawes  
 or canons of þ̄ se of rome take noe  
 effecte w̄ al men and þ̄ men shuld  
 not take moze regatde to obserue  
 them

Laurence arch  
 Bishop of  
 Cauntorberie  
 and dunstone  
 archbisshoppe  
 of the same &  
 Grostede aper-  
 fite man bys-  
 shop of Lincol  
 ne dyd refuse  
 al suche foren  
 power,

xii. distin cap,  
 nouis,

Folio lili, them then of they edifyinge of þ  
fayth of people in chryst. These be  
the contentes of his wordes: You  
knowe brother the custome of the  
churche of Rome in which ye remē  
ber þ you were nourished and brou  
ght bp in/ but it is mynded þ wher  
soever ye haue founde other in the  
church of rome or in the church of  
fraunce or any other churche that  
may better please god that ye shal  
instructe and enforme the churche  
of England whiche is newly and  
latelye come to the fayth and now  
in the setteling with the chiefe and  
most godliest ordinaunces that ye  
can gether of all other churches,  
for þ thinges be not to be beleued  
for the place. But the place for the  
thinges therein. Therefore of every  
churche whatsoeuer it be that that  
is godlye that is vertuose that is  
iust and good chuse out and binde  
them

Marke the  
wordes of gre  
gor to þ chur  
che of Engla  
nd,



them to gether in a bundel & graf folio. liiij  
 oꝝ pꝛynte them in þ̄ myndes oꝝ har  
 tes of Engliſhe mē by cuſtome, of  
 which texte alſo this appereth that  
 theſe canon lawes haue not obtay  
 ned ſtrenght by exacte obedyence  
 but by incitementes of there good  
 foꝝ ſo wytteth gregory that theꝝ ga  
 thered to gether in a bundel ſhuld  
 be inculked in the mindes of þ̄ peo  
 ple of England by cuſtome & not  
 to be required oꝝ extoꝛte by cenſu  
 res oꝝ compulſions noꝝ it is not to  
 be let paſſe that Pope Adrian in  
 his ſynode celebrate at rome gaue  
 vnto charles authorite and power  
 to chuſe and electe the byſſhope of  
 Rome and to orde the apoſtolicall  
 ſe but here I ſeſſe reherſing the ac  
 tes and ſaunges of good byſſhops  
 foꝝ it is long of ſcarſy of good byſ  
 ſhoppes that we vſe no moꝛe exā  
 ples

Diſtin. lxiij.  
 cap adrianus.

Pope Adrian  
 nus gaue char  
 les authorite  
 to chuſe þ̄ byſ  
 ſhop of rome  
 & to orde the  
 Apoſtolicall ſe.

**Folio. lv.** ples in this maters, for after that  
the apostles whiche (þ they myght  
better entende preachinge the woꝛ  
de of god and prayer) did leaue  
seruinge þ tables although it we-  
re a betie good worke and, dyd cle  
ne alienate them selfe from that sa  
inge it is not mete for vs to leaue  
the woꝛde of god and serue tables  
Ueri sureli signifieng that it per  
tayned chesely to other office that  
they shulde geue all other labour  
& the dilygens in preachinge the  
woꝛde of god after these I sape &  
a fewe other in the primatiue chur  
che the foloweres of them all the  
bischoppes of rome almost so fere  
went backwarde from christ that

**Byschopes of**  
rome went so  
far backwarde  
from christ  
in vertue as  
they did in ti-  
me.

was there chese example In there  
luting and institutions as they we  
re behinde him in tyme. But if the  
se thinges whiche we haue rehet-  
sed before shude be layde agaynst  
the byschoppe of rome at this day  
and

¶ if that power shulde be esteemed folio 26,  
after the sentencis of the good bil  
shopes shulde not they be compel-  
led to vndo many thinges that be  
made & done lest it shulde chaunce  
that Gregoꝛe wyrteth vpon the  
wordes of our lord That euery  
Realme deuyded amongst them  
selles shal fal & be destroyed.

¶ But now we wyl in hande w  
that thyng whiche we promysed  
to speake of in the fourthe place.

That is to saye what auctorite is  
geuen to kynges other by the law  
of god oꝛ else by þe permissiō of mā  
in spiritual oꝛ holy thinges. In whi  
the matter fyrst we wyl enttete of  
all kynges generally & after þe pe-  
culiarly of þe kyngs of Englād fyr-  
st it shalbe shewed þe god not on-  
li w most euident signes in þe who-  
le order of nature dyd expresse his  
wyl of þe auctorite and power of  
kinges

What auctho-  
ryte is geuen  
to kynges by  
god, oꝛ else by  
the permissiō  
of man,



Folio. lvi. kynges but that he dyd declare it  
also with manyfest wordes in the  
holye scriptures both of the olde  
testamente and the newe, and that  
god did gyue to his owne mouth

God by his  
owne mouth  
made kynges  
rulers of hys  
people,

The governa  
ce of kynges  
appere the be  
naturall thin  
ges & by scrip  
ture also,

kynges to be rulers of his people  
and the power of them largely ex  
pounded he dyd confirme. In  
the example of nature amongst  
þ chif philosophers plato aristotle  
and appolonius did perseus and  
confidre that as in the whole worl  
de one is the hie creature and ruler  
of al thinges as amonge the ster  
res þ sone precelles al other, amon  
gest the beeste one kinge ther is, on  
belwether the flocke dothe folowe  
And one leader the herde & the cra  
nes folowe all one, lyke wyse  
in a communalte shulde be one king  
as hed to whome þ members shul  
de agre and this consideration of  
the communalte shewed by the in  
clinacion of nature. And by þ wor  
be

ke of nature drawn out and prynced folio. lvi.  
ted with moze obscure tokens god  
hath apertely manifest to vs in ho  
lye scriptures oftentimes making  
mencion of kynges and playnely  
approuinge the power of them by  
his owne mouth appointing them  
which shulde raygne and fede his  
people. But let vs begiune at þe bo  
ke of Genesis of the creacion of  
the world in which boke it is thus  
writton. The laude of the prestes  
which þe kinge gaue them by whi  
che wordes it manifestly appereth  
that the laud was the kinges and  
was geuen by them to the prestes  
and that the dominion of erth per  
teyneth to kinges in that, that the  
were kinges of whose handes the  
prestes receyuid al that laude they  
had and in the .xvii. chapiter of þe  
boke of Deuteronomi. When thou  
shal entre into þe lande whiche the  
loꝛde shal geue to the & when thou  
J. shalt

Genesis. xviij.

The laude is  
of kinges and  
princes.

Deuteronomi  
xvii.

Folio. Ibiu shalte saye I wyl constitute a k'ng  
ouer me as al nacions nere about  
haue, & shalt constitute hym whya  
ch the lord god shalt chose amon  
gest the b'ethern and after that he  
shal sit vpon the seate of his king  
Dome he shall wypte hym oute in a  
boke this seconde lawe taking ex-  
ample of the prestes of the tribe of  
the leuites of which texte it mani-  
fystly apeterh that all nacions at  
that tyme had k'nges. And & they  
were constytude at the sy, & amon  
gest the people of god by the electi  
on of god to whome hit was com-  
maunded that they shulde wyte &  
boke of the lawe of god that is to  
wypte not onelre for & entent they  
shulde haue it and kepe it w them  
without any other vse of it. But &  
they shuld commaunde that lawe  
to be kepte & obserued insomuche  
that it longeth to them to correcte  
and

K'nges shuld  
be chosen of &  
same nacion &  
haue a booke  
of the lawe &  
ke the lawe ke  
pte,



and to punyſhe and it longethe to folto. Ibit  
the pꛛies only to pꛛeache and to geue other example of the lawe yf  
it were requyred & further to ſhew the pꛛeemynence of a kyng it is  
wrytton in the thyrde boke of Eſ-  
dras in the .iiii. chapiter the kyng  
is ſuperiour of al and beareth rull  
of them and all that he commaunda-  
ded them they do.

What logeth  
to a kyng or  
pynce & what  
to a pꛛieſt and  
of the pꛛeemyn-  
ence of a kyng  
ge.

iii. Eſdras, iiii.

And he ſende them to warfaze  
they go and bꛛeake downe hilles,  
walles, and towtes, they are kylde  
and kyl other men, and ouer paſſe  
not the kynges worde and yf they  
get the victoꛛye, they bꛛinge to  
kyng al the ſpoyle lykewyſe al o-  
ther that medle not with warres  
noꛛ fꛛyghtinge but tꝛy ll the ground  
when they reape they bꛛing tribu-  
te to the kyng. And if the kyng a-  
lone do but commaund to kyl they  
kyl. If he commaunde to foꛛgeue  
they

**Collo.** Will they forgeue. If he bid strike they  
 stryk, if he saue dyue away, they  
 dyue away, if he say bulde, they  
 bulde if he commaunde to breke  
 do wne they breake downe yf he sa  
 ye plante they plante, and all the  
 comens and rulers are obediēt to  
 him, and the king in the meane ti-  
 me sitteth downe eateth, dꝛynketh,  
 and taketh his rest and they kepe  
 watche rownd aboute him & none  
 of them dare gette him out of the  
 waye to do his owne busines but  
 must be obedient vnto the kinges  
 at a worde and in the fyꝛst boke of  
 ꝑ kings our lord sayd to Samu-  
 ell shewe to them the dutie of a ki-  
 ge that shall raygne ouer them he  
 shal take away your synnes your  
 fildes your bynepardes your oly-  
 uettes and he wyl take the tenth  
 of your corne and of your flockes  
 and you shalbe his setnauntes  
 and

**Argū.**

What is the  
 dutie and au-  
 thorite of a ki-  
 ge,

and in the seconde boke of Para- tolfo. lviij.  
 lapornenō o: Cronicles: rauadias <sup>iii, Paralope-</sup>  
 a ruler in the house of Juda shal <sup>meno, xij,</sup>  
 be ouer al causes that appertayne  
 to the kinge also they psalmist sai <sup>psalmus, iij,</sup>  
 eth nowe ye kinges be ye wyle be  
 wained ye that are Iudges of the <sup>It belongeth</sup>  
 erth betokeneth that it belongeth <sup>to kynges to</sup>  
 to kinges to Iudge the erthe. <sup>minister Justi</sup>  
 ¶ Also in the. xxxviii. chapter of <sup>re and Iudge</sup>  
 Duteronomium it is writton thou <sup>ment,</sup>  
 shalt constitute a kinge ouer the. <sup>Deuteronomi</sup>  
 And in the first boke of the kinges <sup>um, xxxviii</sup>  
 ix. chapi when Samuel had loked <sup>i. regū. q</sup>  
 vpon saul our lord said to Samuel  
 this is he hath I told y of, he shal <sup>ii, Regū, ii,</sup>  
 be ruler of my people and in y. iii <sup>ii, regū. v</sup>  
 chapter of y seconde boke of kin-  
 ges our lord sayth the man of Ju-  
 da haue noynted me to be theyr ki-  
 ge, and it folowith in the seconde  
 boke of the kinges. v. chapter the  
 sentors of Israel came & ennoyn-  
 ted Dauid to be theyr kinge and  
 our



**Fol. lxx.**

**Superbiors.**  
**bi.**

**Sapientia, vi**

**Exodi, xxxii.**

**The hye prest**  
**es called the**  
**kinges they**  
**lordes and the**

our lordesayed thou shalt fede my  
people and thou shalt be capitaine  
vpon Israell. Salomen wvrteth  
in his prouerbes by me kinges do  
raygne thowme me pynces make  
Just lawes thowme me lordes be  
are rule and all Judges of the er  
th execute Judgement and in the,  
vi. chapiter of the boke of Sapi-  
ence or wisdom. O ye kinges here  
and vnderstande geue eate ye that  
rule multitudes for power is ge-  
uen to you of our lord and stren-  
gth of the hiest whiche shall tpe  
your workes and searche out your  
Inaginacions and a wyle kinge  
is the vpholdinge of his people &  
in the boke of Exodi the. xxxii. cha-  
piter it is redde. Aton þ high pre-  
st sayd to Moyses where he was  
in the toun of the prince and kin-  
ge, let not my lord be angry with  
me. &c. And Achimelech þ hye prest  
called

called him self þe seruaunte of king **folio. lxx.**  
Saul in the fyrst booke of the kin  
ges in. xxiii. chapter the kinge set  
to cal Achimelech the prest the son  
ne of Achitobe & all his fathers  
house that is to saye þe prestes that  
were in Robe, and they came al to  
the kinge and Saul sayd to achimelech  
here the sonne of Achitobe  
and he sayde here I am my lord.  
Saul sayd to him whye haue ye  
conspyred against me thou and þe  
sonne of Hape. &c. and achimelech  
answered god forbedde this from  
me, let not the kinge suspecte anye  
such thinge agaynst his seruaunt  
in al þe house of my father for they  
seruaunte knewe nothing in this  
matter nother lesse nor more.

Selfes their ser  
uauntes whis  
che proueth he  
ges to be supe  
riours as to þe  
hys prestes.

**T**hen there as the hie bisschoppes  
did cal the kinges there lordes  
& the selfes þe kinges seruauntes to  
make

Folio. lx

1 Petri, iii,

Math, xxi

King Saul ga  
ue sentence of  
death vpon a  
chimelpch the  
hye byschope,

maye wel be gathered that kinges  
be superiours to the bisshoppes, &  
that the byschops ought to be sub  
iecte to kinges. Saynt Peter bish  
th y same maner of argumētactō  
in his fyrst epistle. iiii. chapter pro  
uyng that Sara was subiecte to  
Abraham bicause she called hym  
lorde after the example of whome  
other women shulde be subiecte to  
their husbandes & Christ by no o  
ther maner of argument dothe she  
we in the. xxi. capiter of Mathew  
y Dauid was inferiour than our  
sautour but bicause he called him  
his lorde saing our lorde sayde to  
my lorde. But there is to be noted  
also in this place that y kinge did  
geue sentence of death vppon the  
hies byschop. Saing thou shalt  
dye, achimeliche and the house of  
thy father no; he is not blamed by  
cause he gaue sentēce of death vp  
on a prest but bicause he gaue vn  
charytable



charitable and vnjust sentence a- **Folio. lē**  
gainst him that was gylteles salo **iii regū. ii**  
mon lyke wise which belike autho  
rite did condemne to death the hie **Salomon con**  
preist Abiathar was hitherto bla- **demprid & hē**  
med of no man bicause he gaue a **byshop abia**  
wo:tye sentence agaynst him & de- **th to deeth by**  
serued it. **like autho:tes**  
Saul of treuth is to be  
noted therfore because he gaue sen-  
tence agaynst him that did not de- **Judicū. xviij. ?**  
serue it and in p. xvij. chapter of **st blisio**  
Judicū and the last chapter it is  
shewed at those dayes there was  
no kinge in Israell but eueri man  
did that thinge & he thought best  
by these wordes it semeth that the  
power of punishing did onely per-  
tayne to kinges and princes and **Power of pu-**  
not to the preestes, for no doubte **nishment lon**  
there were many preestes without **geth to kinges**  
doubte at that tyme. But bicause  
they had no kinge nor leader eueri  
man lyued after his owne pleaser  
and

Folio .lxi. and desire, because ther was no su-  
pior regall power by whose swer-  
de they might be reftayned from  
vici besides that in the .iii. booke  
of kinges xviii. capiter this is con-  
tyned. Ezechias put away þ his  
alters and brake the Images &  
cutte downe the groues and brake  
the brasse serpent which Moyses  
made, for tyl that tyme the childre  
of Israell dyd offer to it Enfence.  
And whie maye not nowe the abu-  
se of ecclesiastical thinges and of  
al thinges that be with in the chur-  
che pettayne to examinacion and  
correction of the kinges maiesty if  
it be manifestly perseaued that it  
be against the honour of god as þ  
good king Ezechias did to whom  
ther was none lyke amongst al þ  
kinges of Iuda in keepinge all the  
commaundementes of god he did  
extende his power within the ban-  
des of the churche. And by hys  
newe

iii. reg. xviii

Ezechias king  
put away the  
abuses of ec-  
clesiastical thi-  
nges & pulled  
downe þ bra-  
se serpent  
sette up by  
Moses and  
commaunded  
by god when  
he so is abused

newe com mandementes toke a- folio .xlvi.  
waye the broken Serpente set there  
by the cōmaundement of god whē  
he sawe it honoured contrary to þ  
honour of god. If a kinge coulde  
chaunge that thinge which god cō  
maunded to be done if it come to  
yll ende and that with in þ churche  
howe moch rather might he chaun  
ge these thinges which commaun-  
ded by þ cōmaundemēt of man be  
yll abused it maketh for this pur-  
pos that is wyrtton in the.ii. boke  
of Cronicles .viii. chapter and þ  
kinge Salomon did ordeyne þ of  
fices of prestes in theyr minister-  
es after þ ordinaunces of David  
his father and the leuytes in there  
order that they shuld geue than-  
kes and minstre before the prestes  
after the ryte or custome of euery  
day & the porters in there orde by  
gate and gate.

for

ii. Paral. viii

Salomon did  
order the offi-  
ces of prestes  
and ministers  
in the churche



**Folio .xlii** fo: so commaundyd Dauid the  
 seruaunte of god and nother the  
 p:etes no: leuites dyd breake any  
 thinge of y commaundement whi  
 che the kinge commaunded them  
 It agreeth with this that is writen  
 in the booke of the Cronicles. xix.  
 chapiter Josaphat dyd constitut-  
 te Judges of the erth in all Cites  
 of Juda. Of Juda walled by eue-  
 ry place and commaundid them sa-  
 inge take ye hed what ye do fo: ye  
 haue not in hande the Judgemen-  
 tes of men but the Judgmētes of  
 god and what soeuer ye Judge it  
 shal redownde to you let the feare  
 of our lord be with you & do you  
 althynges with Judgement for  
 there is no iniquite with god no:  
 acceptacions of persons no: desi-  
 re of rewarde also in Jerusalem  
 Josaphath dyd constitute leuytes  
 and priestes & rulers of the faunli-  
 es of Israel that thei Judgement  
 and

ii. Paralipon,  
 xix

Kinges did co-  
 stitute Judges  
 as leuites and  
 priestes rulers  
 of families to  
 here and Jud-  
 ge the causes  
 of theyr brethe-  
 re,

end cause of our lord to al the in folio, xlii.  
habitautes therin & he comaun-  
ded them sainge ye shal do so in y<sup>e</sup>  
fear of our lord faythfully and  
with a pure & pafecre hart al cau-  
ses of your bꝛetherne whiche shal  
come to you which dwel i ther Cits  
is betwē kited & kited whersoer  
ani question is made of y<sup>e</sup> lawe of  
comaundement of Ceremonies of  
Justifications shewe it vnto the y<sup>e</sup>  
the offende not against the lord &  
that the displeasure of god come  
not vppon you and your bꝛetern  
for so doinge ye shal not offende.  
Amarias your Bysshop and prest  
shalbe ruler our those thynges y<sup>e</sup>  
pattayne to god. Further sabadi-  
as the sonne of Jimacl whiche is  
captayne of y<sup>e</sup> house of Juda shal  
ouersee those things that appertay-  
ne to y<sup>e</sup> office of a kinge & ye haue  
mapsters leuytes before you take  
ye

Folio, liiix ye conforzte and worke diligently  
a our lord shalbe with you in your  
goodes now let vs laie this to ge  
ther breeflye the Judgements of  
the people of Israel were the Jud  
gements of god a al thinges were  
determinned after the prescription  
of the worde of god of the whiche

The prestes & lawe of god the prestes and p<sup>r</sup>o  
phetes we re expounders and the  
of the lawe of Judges therof were such as were  
god & the rule electe a masters in euery tribe in al  
es of p<sup>r</sup> tribes p<sup>r</sup> cities onles there were any dou  
electe wer ind btfull matter for than that matter  
ges therof, was referred to Ierusalem to the

In doubtfull matters p<sup>r</sup> hys prestes and Judge whiche shalbe  
matters p<sup>r</sup> hys prest and the rulers, and thei shal geue sentence  
hys Judge at to gether, nor it shal not be lawfull  
Jerusalem ga for any man to dysp<sup>r</sup>se or forsake  
ue sentences to thep<sup>r</sup> sentence. For whosoer did  
gether, so, it was death to him of this fas  
shon Judges ordred them selves  
in other Cities lawe in Ierusalem  
when Josaphath the king dyd co  
mits



mitte al Judgement to the prestes folio lxxiii.  
leuites & rulers of families toyn  
telt whetfore if kinges and rulers  
were Judges of the lawe of god &  
of those thinges which are prescri  
bed by the worde of god of whiche  
they were nether makers nor tea  
chers howe moche more mase they  
be Judges of al thinges which ar  
constituted by mans lawe. To this  
purpose maketh that is in the seco  
de booke of Cronicles in the .xxxix  
capiter euen the same yere & tyme  
moneth of his tayne dyd Ezechi  
as open the gates of the house of  
our lord and prepared them and  
he brought in the prestes & leuites  
& gathered the together into the  
citete & sayd to them here me you  
leuites and purifye your selues &  
halowe you the house of our lord  
god of your fathers & be ye al the  
filthenes out of the holy place & after  
ward they gathered, there byether  
and

If kinges and  
rulers were  
Judges of the  
lawe of god  
moche more of  
the lawe of mā

ii. Paralips.  
xxxix.

Ezechias com  
maunded the  
prest and leui  
tes to purifye  
them selues &  
the house of god  
and to make  
sacrifice and  
offerynge for  
synne,

Folio lxxix and they dyd purifye them selues  
& they went in after þe commaun-  
dement of the king, that bi the, and  
that by the worde of our lord they  
myght clense the house of our lord  
de and þe prestes wēt into þe temple  
of our lord for to clense it & the brou-  
ught forth .xc. And after: for þe king  
comaunderd þe burnt offeringe  
shulde be made for the sinne of all  
Israell And he did set leuytes in  
the house of our lord with cimbal-  
les and salters and harpes accor-  
dinge to the comaundementes of  
Dauid the king & of god The king  
ges feate of visious & of Nathā  
the prophete. For it was the com-  
maundement of our lord by the  
hande of his prophetes. And the le-  
uites stode holding the organs of  
Dauid and þe prestes triumpheth  
and Ezechias commaunded them  
to offer burnt offeringe vpon the  
aultar. xc, & after, Ezechias & the  
princes

Æchias com  
maunded the  
peple to offer,

● 111 ●



Folio. lxx. Ezechias wrote epistles to al Isra-  
ell and Juda to effcain a manas-  
sen that they shulde come to þ hou-  
se of our lord in Ierusalem to of-  
fer passouer to the lord god of Is-  
rael. And the king helde a counsel  
with his lordes and al the congre-  
gacion in Hierusalem and they de-  
creed to kipe the feast of passouer  
in the seconde moneth and after  
the messengers went with letters  
bi the commaundement of the kin-  
ge and all his lordes to all Israel  
and Juda showing to them accor-  
dinge to the kinges commaunde-  
ment. Ye childre of Israel turne  
again. &c. And after that, and ther-  
vnto the hande of our lord was  
in Juda to make them of one ac-  
corde to do the commaundement  
of þ kinge & the captaynes accor-  
ding to the worde of our lord & mo-  
che people where gathered in Ier-  
usalem to make the solempnite of

swete

swete brede in þe seconde moneth & follo 125  
 they arose and destroyed þe aulters  
 in Hierusalem & they cast downe  
 althing whete anye sacrifice was  
 to any Idol and threwe it into the  
 water Cedron, at the commaunde-  
 ment of the king thei kepte the fe-  
 astes of passouer & of swete brea-  
 de after þe in the .ii. boke of Croni-  
 cles, xxi. chapiter be those wordes  
 that folowe. Ezechias set the p̄-  
 ristes and þe leuites in theyr order to  
 waite by course euerye man accor-  
 ding to his office as wel þe p̄ristes  
 as leuites for the burnt offeriges  
 & pease offeriges & to minister & to  
 thake & to sing in þe gates of þe lo-  
 ge of our lord. And after also Eze-  
 chias commaunded to the people  
 þe dwelled in Hierusalem þe thei shul-  
 de geue parte to the p̄ristes and le-  
 uites þe they might attend þe law of  
 god & after þe Ezechias comaunded  
 þe they shulde prepare storehouses

ti, & Paralipom  
 125, 126,

Ezechias com-  
 manded the  
 people to ge-  
 uerpe of the  
 re goodes to  
 the p̄ristes &  
 leuites þe they  
 might attende  
 the seruys of  
 god the tenth  
 and fyrst frus-  
 ter w<sup>th</sup> that  
 they had bo-  
 weds

125,

in

Folio. lxxvi in the house of our lord whiche  
 thinge when they had done they  
 brought in the fyrst frutes & ten-  
 thes and whatsoeuer they had bo-  
 wed faythfully And the ouerscar  
 of them was Choucnias the leutte  
 & Semey his brother was the second  
 after whome were Iohiel and Aza-  
 rias, Naathin, & Asael, Hierimoth  
 Jozabad. Eliel. Jesmachias. Ma-  
 ath, and Bauay as rulers vnder þ  
 handes of Chōenias and Semey  
 his brother by þ commaundement  
 of Ezechias the kinge and Azari-  
 as the bisshop of þ house of our lord  
 to whome al thinges perteyned  
 & after. And Ezechias did althig  
 which we haue spoken in all iuda  
 and did that whiche was Juste &  
 godly before the lord his god in  
 all maner obseruaunces in the mi-  
 nisteres in the house of our lord ac-  
 cording to the lawe & ceremonies  
 intending to serue his god in all  
 his

All thinges we  
 re done in the  
 house of god  
 at þ commaun-  
 dement of the  
 kinge.



his hatte and he dyd prosper, mar folio. lxxvi  
he howe this good king dyd asyg  
ne and deuide to the prestes and  
the leuytes there offices and howe  
he wrote of the tenthes and the  
first frutes and those thinges that  
pertayned to the offices or to y<sup>e</sup> ty-  
ght of the prestes almoche as in  
the exercise of the ministeris in y<sup>e</sup>  
house of our lord were done at his  
beddfuge & commaundement fur-  
ther it is wyttou in the fyrst boke  
of the Machabeis x. chapter Alcx  
ander the king wytteth to Jona-  
thas sayinge now we haue consti-  
tute y<sup>e</sup> this day to be the hye prest  
of the country and that thou shul-  
des be called the kinges frende.  
xc. Likewise Demetrius did gyue  
to Simon the hye presthode also  
he did constitute Alchimus y<sup>e</sup> prest  
and Anthiochus fyrst gaue the hye  
presthode to Jason & after he put  
hym out & gaue it to Menelaus  
and

i. Machabeo-  
rum, x.

Kinges did put  
in and electe  
the hye prest  
and put them  
out.

i. Machabeo-  
rum,

i. Machabeo-  
rum, vii.

folio. lxxviii and after put him out to a made  
Lilimachus hie prest so alwayes  
the assinent and translation of the  
hye prest did pattaune to þ kings  
w<sup>ch</sup>ether he wyl whē prestes were  
not create but bozne prestes as

In Salomons  
tyme prestes  
were bozne  
prestes in the  
tyme of some  
pantes after  
þ chosen and  
elect.

in Salomons tyme or else when þ  
wre desited by the voyces of thei  
people as in the tyme of these prin  
ces. But nowe contrariewyse the  
hye prestes save þ they maye geue  
realmes and Empires to whome  
the lyfte whiche was neuer harde  
noꝛ rede þ the did before nother in  
the old Testamēt noꝛ in the new.  
¶ And this power of the kinges  
we haue read confirmed in þ new  
Testament for Math sayeth this  
They cam to Peter that were wo  
te to gether poll money. And chri  
ste sayd to Peter of whom do kin  
ges of the erth take tribute and so  
furthe but lest we shulde offende  
them goo to the See and caste  
in

Mathew xxi  
Shall paye  
tribute to the  
king or: Imp  
roue thereby  
sh<sup>o</sup>wd that  
Kinges sh<sup>o</sup>ld  
be honored

in a hoke and take that fishe that  
cometh vp fyrst & open his mouth  
and thou shalt fyne a grote take  
that and geue it for me and the:  
dyd not christ by this example sho  
weth that the auctorite of kinges  
shuld be honerred vnto whome ha  
uinge the rule of the comen weale  
me ought to geue poll money and  
tribute & he that hath & ouersight  
or charge of al men shulde haue a  
rewarde or recompence of his dil  
gence & labour lyke wise it is wyrt  
ton. Geue & is Celars to Celer &  
Jes: is answered to Pilate. Thou  
couldst haue no power agaynste  
me oules it were geuen the from a  
boue furthetmore the kinges of &  
gentilles bere rule ouer them and  
they that be the states do exercise  
power vpon the, saynt Paule w. t  
teh agreing to & same sence let eue  
ry mā be obedient and subiecte to  
the

Folto lxvii

Mathw. xxi.

Johan. xix.

Mathw. iii.

Rom. xiii.



**Folio 12b** the superioꝝ powers foꝝ the kings  
 be not to be feared of them that do  
 well but of them that do yll, foꝝ he  
 beareth a sword not in bayne. And  
 there y comen glose doth interpre-  
 tate the sword to meane power  
 in Iudgements. And in the same  
 place he that withstandeth the po-  
 wer, withstandeth the ordinance  
 of god and therfoꝝe he that by vio-  
 lence oꝝ disseate resisteth y power  
 that is, the man put in authorite  
 as the glose sayeth resisteth the oꝝ-  
 dinance of god. Here I thinke  
 best to tarpe awhyle and diligentli  
 to ponder & discus this place whi-  
 ch doth metuelously confyꝝme the  
 regall and ciuell power to whome  
 he byddeth all men to be obedient  
 he excepteth no man at all nether  
 Peter noꝝ Paule no pꝛiest no bꝛe-  
 shoppe no Cardinal, no patriarke  
 no Pope onles any man be willig  
 to get his damnacion. But if ther  
 be

Here is none  
 exempte from  
 the obedience  
 of kiges with-  
 out dominatio

be anye man that thynketh þ this folio lxxviii  
was not ment oꝝ spoken of the Ci  
uel oꝝ laue officer. Let him fyrst re  
member that ch. iij taught þ pꝛe  
stes to flee & refuse superiour auc  
thorite further moꝝe that he calleth  
them of whom he spreketh here, loꝝ  
des oꝝ pꝛinces and sayth þ they be  
to be feared of them that do yll and  
this name oꝝ woꝝde pꝛince is not  
wonte in þ newe Testament to be  
ment oꝝ takeꝝ foꝝ pꝛestes onles ther  
be some what addid ther to as the  
pꝛince oꝝ hꝛest of pꝛestes pꝛince oꝝ  
chefe of the Sinagoge oꝝ pꝛince  
oꝝ hedde of the woꝝlde oꝝ some  
other thinge lyke, and chꝛyst dyd  
teache that god shulde be feared  
which after the death of the body  
hath power to cast the soule into þ  
fyꝛe of hell And the kinge is to be  
feared of them that do yll whome  
he doth punishe and coꝛrecte wyth  
his

Matthew. 1.

Folke hit his Sworde. And prestes & preachers of the worde of god in þe wrytyng of the Euangelystes do rebuke sinners and counforte them that amende agayne. But nother the Scriptures of the Euangelystes nor of the Apostles do geue them Iudiciall power nor courte to make examynacion or determination of punishment. Now that foloweth he bereth not a Sworde without cause, who wyll expound or meane of the successors of the Apostles, dyd the Sergeantes or Catchepolles goo aboute them bearyng Swordes or Maces. But a Croche and a Mytter. And further he monished them to geue trybute to those officers of whome Paule speketh of here. But they payed trybute to Christ not to the bishop And by manye other reasons hit maye be proued that this place is to be vnderstanded of the ciuil or laye



laye officer to whome he wolde al follo. lre  
men to be subiecte as moch as the  
hye bylshopes. And this iterpreta  
cion with a gret consent and agre  
ens confirme both the letning and  
the lyfte of ch:ist and his apostles  
whiche did alwayes knowe and  
obey the Couyll and laye power  
if it commaunded nothinge con  
trari to god and with this interpre  
tacion holde the most impiant and  
best allowed Autho:rs. Amongest  
whome is origen expounding þe sa  
me terte of Saynt Paull where he  
sayth. The Judges of the worlde  
do fulfil the most patte of the law  
of god for al those offencis which  
god wolde haue punished he wold  
them to be punysshede not by the  
bilshopes and the rulers of chur  
ches but by þe Judges of þe worlde  
And Paule knowyng this dydde  
Justye name him the mynyster  
of god and Judge vpon hym  
that

Christe and þe  
apostles did &  
uermore obey  
the ciuill po  
wers if it co  
maundyd no  
thinge contra  
ry to god

Folio. lxx. hym that doth that, that is yll and  
saynt Augustyne agaynst the epis-  
tel petrentianus to the fyrst boke  
Therefore for what entente doth he  
beate a sworde þe is called the offi-  
cer or minister of god to take ven-  
geance on them þe do yll onles per-  
chaunce as manye take this place  
þe be vnlearned contentuofli sainge  
that it was ment of ecclesiasticall  
dingnitues so þe worde shulde  
betoken spiritual ponishment whi-  
che doth cause excommunication  
where as þe wyse and circumspec-  
te apostle in the nexte clause of the  
texte folowinge doth playnlye shew  
we what he ment for he dyd adde.  
for bicause of that ye paye tribu-  
tes and after that he wyrteth this  
paye to euery one his dette to whō  
ye ought to paye tribute paye cus-  
tome to whome custome is due  
honour to whome honour belon-  
geth feare to whome feare pertain-  
eth

Some by the  
sworde vnder-  
stande power  
ecclesiasticall,  
contrary to þe  
scripture.

meth and Theophilactus expoun- folio. lxx.  
ding this place to the romayns e-  
uery soule be obedient to þ hier po-  
wers saith thus he instructes euery  
mā whether he be prest oꝝ religious  
man oꝝ apostle that they shulde be  
subiecte to the pꝛinces and ther is  
scante any man that otherwile do  
th expounde this place onles it be  
such as be hye bilshopes thetselfe  
oꝝ such as long to them foꝝ fauor  
of whom they corrupt & depꝛauete  
althing and wrest scripture vio-  
lently being cōtrary to them. But  
nowe let vs reherse other textes of  
scripture that make foꝝ this mat-  
ter. Paul writing to Timothee be-  
deth vs entreate and pray foꝝ kin-  
ges and al other that haue pꝛeemi-  
nēce oꝝ dignite that they may loue  
vnder thē pꝛeaceabli & quietly. So  
hiercintas bed them praye foꝝ the  
helth of Rabugonos oꝝ & his chil-  
dren

Pons expoun-  
des this teste  
of ecclesiastic  
cal power but  
such as be pa-  
pists in fauor  
ur of the bps  
shoppes of Ro-  
me

i. Timoth. iii.

Barnab. i.



Folio. lxxi  
I. Petri. ii.

Men ought  
to pray for ki-  
nges and pun-  
ces and be the  
good be the pl  
to obey them.

further it is rede in the fyfthe  
epistle of Peter the ii. chapitre sub-  
mit your selfe to al thoꝝdinaunces  
of god where the glose sayth let in  
authorite and it foloweth in the  
same texte other to the kinge as  
highest oꝝ supreme hed oꝝ to þ lordes  
oꝝ officers set by them for punishe-  
ment of the yll foꝝ so is the wyll of  
god, the comen glose doth adde þ  
we shulde be obediẽte to them be  
the good be the yll, and if the regal  
power of this maner be so ofte ap-  
proved in the olde testament. Let  
it be so receuid & confirmed in the  
lawe of grace. Let it be allowed þ  
kinges haue in ther person domi-  
nion, authorite, preheminence dig-  
nite punishments & corrections.  
And in þ clargy let it be disallowed  
Both it not apete bi the veri same  
lawe þ was taken from þ apostles  
and Byschoppes was geuen to  
the

the kinges it was spoken to the a folio lxxi.  
posseles go you & preache the gos- Marc. vii.  
pel to al maner creatures, fede my Johā. viii.  
shepe. And whose sines you remit  
shalbe remitted the, and so let the  
preache & minister þ word of god  
but in þ meane time let the not for  
sake þ subiection of pꝛices. But lett  
the geue þ, that is cesars to cesar &  
that, that is godes to god. Some  
perchaunce wyl saye herte that al-  
thoughe þ places reherſid do wit-  
nes that power was geuen to kyn-  
ges yet do the not shewe al maner  
power geuen to kinges. And ther-  
fore there is nothing prouid bi the  
se Scriptures whye we shulde  
graunte anye power in spirituall  
thinges to be geuen to kinges or  
pꝛinces. But fyrst let vs se what þ  
sincere sence of scripture wyl geue  
the. And after þ howe þ vse & exerci-  
se in þ anplāt & laudabel simpliciti  
of

Marc. vii.

Johā. viii.

Dom say ther  
was noo poe  
wer geuen to  
kinges in spi-  
ritual thinges

Folio lxxii of man hath confirmed it, and sure  
lye in the scriptures we do confy-  
me and stablishe the aucthorite of  
kinges as we shewed before for  
they feare them y<sup>e</sup> do y<sup>e</sup>l because they  
beate a swerde in these scriptures  
spoken Indeterminatlie they<sup>e</sup> can  
be no other sence. But that whoso-  
euer whan soeuer and howsoeuer  
he do y<sup>e</sup>l he shuld feare the kinges  
swerde, y<sup>e</sup> it is not conuenient for  
vs to saye that yf one offende in a  
smal thinge he shulde be punished  
and if he offende in a gretter thin  
he he shulde haue no punishment  
and that the kinges shulde be dili-  
gent in y<sup>e</sup> obseruacion and keeping  
of worldly thinges and shuld not  
in things longinge to god. No<sup>r</sup> it  
is not mete to alye that by distinc-  
tion to a fewe whiche was spoken  
indifferently, al scripture speakethe  
to al men it vnderstandeth a mea-  
nerly it of al men and in these wor-  
des



des of pl doyng he putteth no cet follo. lxxii.  
 ten cryme noz cause, but howe so-  
 euer yll be commytted it wpll that  
 the Regall power shulde be redye  
 which shuld Judge correct which  
 shulde punishe which shulde euer  
 be Ruler for the edificacion for y  
 belt that that thing might be amē-  
 ded that was done amisse & that y  
 whiche by there busines offende y  
 good. After y saing of saynt Pau-  
 le might be cut of because y trou-  
 ble other men. And so Grego y in  
 his. iiii. boke named Registrum in  
 his Epistle to Maurici the Empe-  
 rour sayth thou wast my lorde be-  
 fore thou were lorde of all. Lo by  
 me his hindmost seruaunt & you-  
 ers, chryst wyl answere sayinge I  
 made the of A notarye Ctle of the  
 watchmen, of an Ctle I made the  
 cesar, of cesar an Emperour & not  
 that onlie but also I made the fa-  
 ther of Emperours, I haue commit-

howe soeuer  
 yll be commyt-  
 ted the correc-  
 tio longeth to  
 the Regall po-  
 wer.

Gala, vi.

Gregorius ad  
 mauritiū Au-  
 gustum.

follo. I committed my ppytes to thy handes and  
Gregory was takest thou awaye thy warrpers  
obedient to the Emperour frome my scrupce. I was obedi-  
fullfilled his ent to poute bydding, and caused  
comaunderment poute lawe to be sente to dyuers  
which did not agree with the partes of the worlde. And by-  
lawe of god, cause that lawe doth agree with  
the almyghtye God I haue certi-  
fied my honorable Lordes by my  
Suggestion wytinge in my let-  
ters: therfore in eythere place I  
haue done my duety, which dydde  
obey themperour, and dydde not  
holde my peace. But showed that  
I thoughte in goddes cause, And  
in another pistle folowing writtē  
to Theodorius a phisiciō hath this  
sentence. He thinkes it very hard  
that the Emperour shuld withdrawe  
his warrpers or saruautes from  
the scrupce of him whiche gaue hi  
all, and gaue him aucthorite not  
only ouer the Sowldiers but ouer  
all preestes, it appertayneth also

Gregorius ad  
theodorū episc  
tol. xiiii,

to this that saynt Auguste wrote, folio lxxiiij.  
 whose epistle treateth of this ma-  
 ner, whosoever wyll not obey the  
 lawes of the petours whiche were  
 made for trueth of god getteth hi  
 grette punishment, for in the tyme  
 of þe Prophetes, Al kynges which  
 amongest þe people of god did not  
 forbeide nor breake that was Insti-  
 tuted against the commaundemēt  
 of god were blamed and þe they did  
 forbide, or pleased aboute the mery-  
 tes of other, And the kyng Nabu-  
 godonosor whē he was þe satuaunt  
 of Idolles made an vngodly  
 lawe. That an Image or an Idol  
 shulde be honored. But they that  
 wold not obey his wicked and vn-  
 godly constitution dyed godly &  
 faythfully. But þe same kyng cor-  
 recte by the miracle of god made  
 agayne a godly and laudable law  
 for the trewthe that, whosoever  
 dyd

Augustinus ad  
 bonifacium.

Dantell, iij

the commande-  
 ment of the kyng  
 Nabugodono-  
 sor compellige  
 me to honour  
 Images and  
 Idolles.

Nabugodono-  
 sor correcte bi  
 myracle made  
 agayne and

Al

dyd



**Folio lxxiii** dyd speake anye Blasphemy aga  
laudable lawe pnt y trewe god of sidrac, Misac,  
that no mane wuld blasphem  
god, and Obdenago shulde vtterlie be

distroed w al his house And after  
the howe can kings serue our lord  
in feate onles the prohibeth and  
punishe with a godli seuetypete that  
that is done contraty to the com  
maundemēt of god for he serueth  
otherwyle because he is a man.  
And otherwyle in somoch as he is  
a king. for bicause he is a man he  
serueth hym ltuinge faythfullye.  
But bicause he is a kinge he serue  
th god making and etatifying la  
wes with cōueniēt strenght which  
commaunde y thyng that is law  
full and that forbide those things  
that be contrary to Justice As Eze  
chias dyd serue god destroyinge y  
Houses and y Temples of Idols  
les & the Altars whiche were ma  
de contraty to y pceptes of god  
As Josias dyd serue doinge very  
lyke

He serueth  
god otherwyle  
because he  
is a man and  
because he is  
a kyng.

iii, regū, xviii

How kynges  
serue god as  
kynges.

iii, regū, xxi

like thynges, as the kyng of **Re-fol: lxxviii**  
mue did setue compelling the who **Jon: iiii,**  
le Citye to pacifie and please our  
lo: d as **Darius** did setue geuing **Daniell,**  
the **Idol** in the power of **Daniell**  
to be broken, and putting his **Eni**  
**mes** to **Lyons** to be deuoured.

As **Nabugonosor** did setue of  
whome we spacke before. For by d- **Daniell,**  
ding with a fearefull o: d, eadfull  
lawe all that were in his **Kealme**  
from the blaspheming of god. In  
such thynges kinges setue god in  
somoche they be kinges. When y  
do that thyng to setue god which  
none can do but kinges. And after **Acte, xxi,**  
**Paule** y apostle dyd not consyder  
o: regard his transitorye lyfe but  
the churche of god. When he dyd  
bryng it to passe agaynst them y  
had conspyred to kil hym that the  
council of them shulde be vttered  
to the **Sheriffe**, o: **Officer** wher bi  
it cam to passe y he was brought

Folio. lxxv. with harnessed men to þe place whe-  
 ther he shulde be brought lest he  
 shulde haue suffered by theyr decei-  
 tes and he dyd not doubte to apea-  
 le to the lawes of Rome shewing  
 that he was a Citise of Rome who-  
 me it was not lawfull to be beaten  
 or scorged. And called or desired þe  
 helpe of Cesar lest he shulde be ta-  
 ken to the Jewes that desired to kil  
 him which Cesar was ruler of Ro-  
 me & not a Christian prince, whe-  
 re he sheweth wel what or after the  
 myn ysters or bayliffes of Christe  
 shulde do when they had Christen  
 princes or Emperours. If þe chur-  
 che were in Jeopardye. And after.  
 If we possesse priuately so moche  
 as is sufficient for vs the residue  
 be not oures but the godes of the  
 pore þe procurement and bestowig  
 of the which we haue and chaleng  
 nothing by damnable usurpacion  
 And to this putpouse maketh that  
 Augustyne

Acto. xxi

Paul apealed  
 to Cesar empe-  
 rour of Rome  
 and a Iewen  
 man.



Augustyne wrote in another place folio. lxxv.  
agaynst Crestonius the. iiii. boke. Augustinus  
tra crestonia  
libro, iiii, chap.  
In this poynt kinges, (as it is com-  
maunded to them by god) do let  
ue god in somoch as they be kings  
If in there realme they commaunde  
þ is good & forbide þ that is yl not  
onely that pertayneth to the felaw  
shipp or societe of man. But þ per-  
tayneth to the fapth of god and al  
in vaine thou seiste. Let me folow  
fre libertye wherfore in Hudet, in  
oppressing, or rauishig of womē,  
and in al maner Mischeuos & vn-  
graciousnes doest thou not ctye to  
be suffered to folowe the free liber-  
tye and yet it is verpe profitable &  
for þ comen welth þ suche thinges  
shulde be prohibet & let by Just &  
good lawes. And þ same Augusty-  
ne in another place doth testifi þ it  
is þ proper office of a kinge to mi-  
nister iustis & to deliuer & saue out  
of þ handes of extortioners the þ  
be

What is the  
proper office  
of a kinge

folio. lxxiij. he be vniuersally oppressed. And fur-  
ther saynt Thomas doeth confyrm  
me y<sup>e</sup> same in his booke of the Rule  
or ordynge of princes. In the fyrst  
booke. xii. chapter. Lette the kinge  
knowe that he hath taken vpon  
him this office that he shulde be in  
his Realme as the soule in the bo-  
dye or as god in the worlde. whi-  
che if he diligently consider by the  
one he shalbe enflamed with loue  
of Iustice when he considereth y<sup>e</sup>  
he was set in dignite for y<sup>e</sup> entente  
that in stede of god he shulde mi-  
nister Iustyce in his Realme by y<sup>e</sup>  
other he shulde lerne to be mercy-  
ful and gentyl wete as he doth re-  
pute and counte all men that be  
vnder his dominion as his owne  
proper members it agreeth to the  
same that we reade in the booke of  
y<sup>e</sup> church called quadrumium. The  
churche of god was comycted by  
Ch:is to the princes or lordes that  
the

Quadrumium  
ecclie.

þ ſhalde ſaue and defende it. And folio. lxxvi  
whether the peace and ſapth of þ  
chutche be encreaſead oꝝ dimini-  
ſhed. He ſhal aſke accounte of þ in  
the powers of whome he dyd com-  
myte his church. Therfoze lett the  
pꝛinces of the worlde knowe that  
are bounde to make Accounte to  
god foꝝ þ chutche which they toke  
of Chꝛiſt to gouerne and defend  
And Iſidore wyrteth one this ma-  
ner of þ cure charge & authorite of  
kinges. The that be within þ chur-  
che and do agaynſt the ſapth and  
oꝝdinaunce of the chutche muſt be  
ſcared bi þ Rigore of pꝛinces And  
the ſupꝛeme power muſt ley oꝝ put  
vpon the neckes of them þ be pro-  
wed oꝝ ſtubboꝝne þ ſame diſciplin  
whiche the humilite of the church  
is notable to exerciſe, and þ they  
maye deſerue honour let them put  
foꝝth the vertu of theyꝝ aucthoꝝte  
and in another place he ſaſeth **Se**  
culet

God ſhall reſ-  
cuꝛe us of kꝛ-  
ges whether  
the peace and  
ſapth of þ ch-  
urche be incre-  
aſed oꝝ dimini-  
ſhed.

Iſidore,



foli lxxvii. culet p<sup>r</sup>inces do knowe & they are  
bounde to make accounte to god  
fo<sup>r</sup> the chutch which they haue ta-  
ken vpon the to defend. And thys

tripertita his-  
toria libro, iii,  
cap, iii.

is the proper and chiefe cure of p<sup>r</sup>i-  
ces which & Tripartite story doth  
shewe that constantinus toke vpon  
hym. Where these wordes be that  
folowe. The deuoute and victori-  
us Constantine to the bisshoppes  
assembled to gether in the Citie of  
Tiro. I am Ignorante what was  
decreeed in your troubles & hastie  
councell. But it appereth that the  
trweth is opprest and troden downe  
bi some seditious and vndis-  
crete reasoninge. & fo<sup>r</sup> you do  
not consider & is pleasinge to god  
but fo<sup>r</sup> the contencion and altera-  
cion whiche ye haue against your  
neighboutes ye contende to haue  
your desires & mindes inuincible  
& mutable. But we haue nede of  
the

The epistle of  
constantin to &  
bisshops of in  
the counsell of  
tiro,

þ goodnes & prouidence of god þ foli lxxviii.  
this contencion manifestly espied  
may be euacuat and remouid þ it  
may playne apere to vs if your as  
sembling there haue done any thin  
ge without grace because of your  
sedicion and bartence, whetfore I  
wil that al you with al spede come  
before my magestye that ye maye  
certifye & shewe me your selues þ  
verite of those thinges that ye ha  
ue done. But for what entente I  
wrote this to you and haue called  
you to com before me bi mi letters  
ye shall knowe by those wordes þ  
foloweth. As I was going to the  
Cittie bearing my name in my for  
tunate countrey. As I was takin  
ge my horse sodenlye Athanasius  
byschope with certen prestes with  
him in the myddes of the strete ca  
me to me so at vnwares þ I was  
almost sodenlye assrayde I take

Athanasius  
playeth to con  
stantine vpon  
his wronges  
in iudgement

god

foli lxxviii god to wytnes that seth althing þ  
at the fyrste syght I wolde not dy  
serue who he was, onles one of mi  
seruaunt's had shewed me whoo  
he was and what wronge he had  
sustayned, and at that tyme I dyd  
not comen wth hym nor speake  
to thyein and when he desired that  
hemight be harde and I denied.

And cōmaunded him to be put  
awaye. He with grette confidence  
and boldenes desired nothinge of  
vs. But that you myght come be  
fore vs, and that he myght before  
you with lamentacion show, what  
Iniuries he had suffered & there  
fore because me thought it resona  
ble, and conuenient for the tyme. I  
the more gladly dyd commaunde  
this wytyng to be sent to you, that  
al you þ were at the counsel at Ty  
ro shulde in al hast and withoute  
any let come before our gracieus  
presens, that ye mai shewe bi your  
wozkes



workes the Reclitute and Sincery follewe  
te of your Judgement before me.  
Whom you wyl not denye to be  
very officers of god. And therefore  
the name of God is peaceably  
hoyered in euery place, and wholly  
Blessed be my seruice and diligence  
to god asmoche as amongst the  
then men whiche tyl this tyme did  
not knowe the treuth. For this is  
manifest, þe whiche knoweth not  
þe trueth, can not knowe god. But  
further as I shewed before. The  
Hethen by me the saytyfull mini-  
ster of god haue knowen god, and  
lerned to feare god. And it is play-  
ne bi my workes that god is my de-  
fendour and helper. And thety þe  
chely knowe god, and they for þe  
feare that we haue to god do feare  
and honour god, And you whiche  
seme to minister to his mercifull  
goodnes wholye misteries I wyl  
not save kepe them you, I save do  
nothing

Constantine.  
Byronr caus-  
sed hethen ma-  
to honour god  
e knowe god,

folio. lxxix nothinge else but that is manifest  
 pertayninge to contencion, And to  
 speake playnly that that is lyke to  
 be the destruction of mankynde.  
 But as I sayd haſten you quicke  
 lye to come to vs and knowe you  
 that I wyl labour with al my po-  
 wer that thoſe thinges that be in the  
 lawe of god maye be cheſely obser-  
 ued without any ſtumblinge or er-  
 roꝝ And alſo al ſuch thinges that  
 may be without any offence or ſuſ-  
 picion of y<sup>e</sup>l. And that al Enemys  
 of the lawe of god maye vtterly be  
 diſpiſed diſtroyed and baniſhed  
 which vnder pretence of that holy  
 name do notiſhe and mayntayne  
 diuerſe blaſphemies and Heresies  
 and of a treweyth Juſtinianus em-  
 perour of Rome dyd let nothinge  
 vncōfyrmed and enacted by hys  
 lawe that longeth to the obseruan-  
 ce & preferment of god & ſo he dyd  
 make lawes & ordinaunces of ſafty  
 of

Juſtinianus em-  
 perour made  
 lawes to con-  
 fyme the law  
 of god,

of Heretikes, of holye churches of folio. lxxix  
byshoppes and clarkes of religi-  
ouse men, of Mariages and of al  
suche causes specialllye whiche at  
this daye be exempte frome the po-  
wer of kinges & make a grette au-  
thorite of ecclesiastical power whi-  
ch thynge surely Iustinian wolde  
not haue done onles he had had ex-  
ample of his predecessors and on-  
les he had verelye thought y they  
had pattaigned to his office and au-  
thorite. In Englonde there be ma-  
ny thinges that testifi that kinges  
went aboute to kepe there owne ri-  
ght and authorite and therevnto  
made many prouisions and lawes  
first of a statute of apelles we fin-  
de in this maner. If appellacions  
chaunce to be had they shal appeale  
from the Archdeacons to the bys-  
shoppes and from the bishoppes  
to the archbishopps & if y Archbis-  
hoppe be slowe or negligent in  
myndyng

*Quomodo re-  
gibus anglie  
conuerunt au-  
thoritas in re-  
bus diuinis,*

*An acte made  
by kinges that  
no man shulde  
apele oute of  
prelacie with-  
out licence of  
the kinge*



Folio, lxxxviii mynistring Iustyce then ye shal  
Apele to the kynge, That by his  
commaundement in the routte of  
the Archbysshop the matter made  
be ended so that it shal not proceed  
no; be Apealed forth withoute ly-  
cens of the kynge. And in any other  
place, it shal not be lawful for Ar-  
chebysshops, Bysshops, no; othere  
persons of the realme, to goo oute  
of the Realme without lycence of  
the kynge. And yf he wyl go  
furth, & haue lycence of the king,  
he shal fynde suttie that ney-  
ther in goyng, no; in taryng they  
shal procure any yll or hatme no-  
ther to the Realm, no; to the king

Turne arche  
bysshoppe of  
yorke goyng  
to the councel  
made an oeth  
he shulde take  
no benedictio  
of the pope.

Besydys that Tutstane electe Ar-  
chebysshoppe of Yorke gotte ly-  
cens of the kynge to goo to the  
councelle called by Calyxt, But  
making an oth before y he shuld  
not receiue of the pope no episto-  
pall benediction. wherfore if he  
made

made pꝛomes & he wolde receyue follo lxxx  
no benediction of the pope, Is it  
not manifest that he supposed the  
preheminnence of the regall powre  
in cōcerning & Libertyes of & realm  
to be superiour than & pope which  
could bynd the bꝛshope by vertu  
of the othe & he shuld not admytte  
the Jurisdiction of the Pop, ein ta  
kyng his Benediction, which thig  
the inferiour can not execute agais  
the superiour. And if it be your  
pleasure to be doing wꝛ examples  
it shall manifestly apere & kinges  
of England ordered & Realme by  
the Imperiall power, dydde take  
vpon them the cure and busines &  
ther dyd make ordinaunce to the  
people of the oꝛdering & reseruing  
of Sacramentes & spirituall thin  
ges. Among whom one king Ca-  
mytus most diligently & valyantly  
dyd execute his office and duetye  
in & behalfe, and made such lawes

M. l.

and

Cambridge 159  
anglia

folio. lxxi. & ordināces as hereafter do folow

Laws made  
by king Ca-  
nutus concer-  
ning spiritual  
things,

of Burialls,

Upon þe son-  
dayes þe shal vse  
no Mars-  
chis ples  
in Cowtes,  
no Huntynge  
nor other such  
exercise,

Men shall re-  
ceyue the Sac-  
rament thise  
in the yere,

**I**t is iust and lawfull that the  
money of buryalles be payd wher  
as the grounde openede, If any  
coulse be brought from his owne  
parthe chutche into another, the  
money of his buryall by the lawe  
shuld pertaine oꝛ long to the same  
chutch al goodly institutions and  
al holy cetymonyes of god shalbe  
obserued as it shalbe thought ne-  
cessarye & nede of them requereth  
We forbydde that vpon the son-  
dayes þe shal vse no marchandise  
no ples, of Cowtes, no Hun-  
tyng, nor any other suche seculare  
acte oꝛ exercise, Every chryste mā  
so shal prepare himselfe to receue  
the Sacramēt of the aulter at the  
lest thysse in y yere, so that he may  
receyue it to his soule helth, & not  
to his dammacion, yf a minister of  
the aulter kyll a man oꝛ else beye-  
moche



moche do misuse hym selfe in pl & folio lxxxv  
vicious liuinge lette hym be depre-  
ued of his ordet and of his promo-  
tions. If a wyfe her husband be-  
ing alpye comytte adultry, and of  
it be puplished let her byde shame  
of the worlde and lose here Eares  
and her Nose. Euery widowe shal  
be without husband. xii. monethes  
and the mary in that time, she shal  
lose her dote. Also we haue redde  
certain lawes made bi kinge Ethel-  
dredde whiche hereafter folowe.

A preys for  
murder and  
vicious lyues  
shal be depre-  
ued of his or-  
det and pro-  
motion.

Of a wyfe co-  
mmitting adul-  
tery.

Widowes  
shall not mary  
within. xii.  
monethes.

Etheldredes,  
has made cer-  
tain lawes con-  
cerning spiri-  
tuall thinges  
whiche here fo-  
loweth.

That is to show you, you shal  
honour and loue on god aboue al  
thynges And al me shal obey ther  
kinge as the forfathers dyd afore  
tyme & with hym the shal defende  
the realme. Also he ordeyned that  
men shuld cal for p mercy & he pe  
of god w fastinge almes doinge  
w lauds & prayse to god abstinence  
M.ii. and

folio. lxxxii and that every prest shulde go to  
his people. iii dayes a precession  
barefores and that he shulde sape

Edgarus rex. xxx. masses. Further king Edgat  
made spiritual lawes of kepyng the son-  
day of restes and festes.

dyd institute these lawes. That þ  
tenthes shulde be payde to the mo-  
ther churche. And that the sonday  
shulde be kepe holyday, from. ix. a  
clocke of the laterdaye tyll it were  
daye lpght vpon þ Mondar. And  
that all other festes shulde be kep-  
te as the were commaunded bi the  
preistes. Also king Edmundedid  
call a gret conuocation of men of  
the churche secular and regular at  
London at the feast of Easter. At  
whiche congregacion were Edo &  
bistam archbishop and many bis-  
shoppes mo, which king diligentli  
enquering for þ soule helth of the  
that were subiecte to him, dyd ma-  
ke actes and constitucions on this  
maner. First of al that the whiche  
be in holy orders and shulde teach  
the

Edmundus rex  
made spiritu-  
al lawes also  
in a conuoca-  
cion called at  
don.

the people of god shuld kepe them follo. lxxxii  
chast, And geue good ensample of Of them that  
lyuynge accordyng to ther degre & orders were within  
order, o: elles they be worthy of þ  
thing that is spoken of in þ cano.  
We commaunde that he that will  
not pay his thenthes shalbe excom  
municate, He that comynetteth for  
nication w a Nunne o: any Reli  
gious woman shalbe punished as  
a Murderer. who so euer shall co  
mpete Bawdrye shalbe for euer of Perjury  
desseuered from the compayne of  
god. Also kyng Adelstan did pro  
clame and make certayne constitu  
tions concernynge Ecclesiasticall  
thinges þ euey man shulde geue  
his tenthes to god as Jacob saide  
I will offer to the tenthes of all  
thinges that thou sendest me. And  
our fayth in the gospels, to euey  
man that hath shalbe geuen and  
he shal haue abūdānce & of Wetti Of sorcery  
lege witches and such as tel mens & witchcraft,  
fortunes



**fol. lxxiii.** fortunes yf they kyl a man & shal-  
be Judged to deth, also therby la-  
**Pro. rex.** wes made by Iro the king of west  
Saxons whiche apete to concerne  
ne spiritual thynges. And they be  
constitute in this wise. I Iro by &  
grace of god kig of west Saxons  
hauing cōsideracion vpon the helth  
of the soule and of the state of my  
Realme do constitute lawfully ma-  
trimony & right Judgement to be  
kept, and that & ministers of god  
obserue and kepe the rule and tea-  
**De a seruante** ching of holi scripture If a seruāt  
**working vpon** wo:ke vpon the Sondaye by the  
**the sonday** commaundemēt of his master let  
hym be blameles, let the chylde be  
baptised within iiii. days after his  
by:the in payne of .xxx. s. If any  
man feight in the church he shalbe  
marsed in. vi. pound. If any man  
before the bylshope do beate false  
witness or recorde he shalbe merced  
in. iiii. s. And the same king hath  
graunted to the Abbot and couēt

**De a seruante**  
**working vpon**  
**the sonday**

**De baptisme**  
**of chydri.**

**De suspensio**  
**of churches**  
**De false wit-**  
**ness.**

of glaffenburi þ al causes of mur **foli xxxii**  
der of sacrilege of witchcraft, of **The graunte**  
theste, of rape, o: extortion, In the **of the king to**  
dyspolicion of the churches, In þ **the monastery**  
ordnacion of clarkes, in al exami  
naciōs longing to þ court shulde  
endid after þ sētēces o: ordināces  
of them, & he forbade bi thaucthor  
te of peter & paul & al sayntes þ no  
byschope shulde set his cathedral  
seate wīn þ Jurisdiction of þ mo  
nasterie. Also the constitucions of  
king aluredde manifestly declare **Almedus rex,**  
That in olde time kinges of Eng  
lānd had grette authoꝛite i spiritual  
thinges. And this kīg made these **Of fornicaciō**  
lawes, þ if ani man comyt fornic **with a mānes**  
cion w another mans wyf he shal **wyfe,**  
paye to þ husband. xxx. s. for amen  
des.

If any mā in lēt season do lye the  
holy oyle in any open o: comenpla  
ce o: in his house he shalbe metced  
in. xxx. s. þ cristē mē may loue god

**M.iiii.**

**and**

**fol. lxxviii** & forsake there infidelite. If anye  
of hym that man do forsake his chrystendome  
forsaketh hys chrystendome, and folow infidelite he shal lose  
his lyfe. If any man being in ho

of hym that co-  
myneth theft  
being i orders  
ly orders do steale o: comyte per-  
tury let hym be punished, yf a prest  
at conuenient tyme do not sende  
fo: creame, o: yf he denie baptyme  
when nede requyeth let hym dye  
fo: yt

**Prest that de-  
meth baptym  
shall dye.**

If. ii. b:ether o: kynsmen do  
comyte fornicacion w one woman  
let them be merced a certen epistle  
of eleutheri<sup>9</sup> wyton to luci<sup>9</sup> king

**Some Bp:  
hoppes of ro-  
me dyd not de-  
nye but gaue  
kinges power  
ecclesiasticall,**

of bytton on this wise doth testify  
that diuers bishops of Rome in  
tymes past dyd not onelpe not de-  
nye to kinges of England this ec-  
clesiasticall power, but also that y  
did geue it to them and that y did  
confesse that it was y proper office  
of kinges in theyr Realmes so to  
do. Eleutherius, Lucius kinge of  
Byttons benediction in chryste ye  
desired vs to sende to you y lawes  
of

**Eleutheri pa-  
pe epla lucio  
regi bytannia**



of Rom and of the mperour which foli lxxviii  
pe might ble in the lande of Bytton  
The lawes of Rome & the Empe-  
rours lawes wher mape of tetymes  
reproue, & lawe of god we can not.  
You haue receyuid by the promys-  
sion of god in the realme of Byt-  
ton the lawe and fayth of chryste.  
Ye haue with you both the Testa-  
mentes in your Realme, take of the  
by the grace of god and counsell  
of your realme a lawe and therby  
by the sufferance of god Rule and  
gouerne your Realme of Bytton  
for ye are the vicar of god in thas  
realme as Psalmist sayth The la-  
de of the erth is the our lordes. &c.  
Further it playnlyre appereth by a  
booke of the actes of the bysshopes  
of Durham that kinges of Enge-  
land had great authorite in the or-  
dination of bysshoppes. For it is  
hade in þe booke that Chadde was  
made Bysshoppe of yorke by the  
commaundement

The pope cal-  
led the kinge  
vicar of god

vicarius dei  
regis appellat.

kinges made  
and ordeyned  
bysshoppes.

**Fol. lxxv. commandement of king Oluei**  
and kynge Egfrýde caused the re  
uerent Cutberte to be consecrate  
byshoppe of Dutham. And that  
Edmonde p̄est nominate by the  
metuelous voyce of Cutbert was  
brought w̄ grete honour to kinge  
Knute of whose ellection he was  
very glade and commaundid him  
to be consecrated solemlye, besides  
that it is manifest by Mathew pa  
trion what authoꝛyte kinges had  
in consecracion of bisshoppes For  
he doth shewe that kinge Hentye  
dyd geue þ̄ Archebyshop of Can  
turbury to Raske byshop of Lon  
don and dyd consecrate hym by a  
crynge and a crowche. And the same  
king as the same Mathe saith ga  
ue þ̄ byshop ryche of Wyndheslet  
to Wylliam Gyfforde and bi and  
by put him in possession of al thin  
ges pertayning to þ̄ byshopriche  
and dyd consecrate hym as wel  
folowing

What authoꝛ  
yte kinges had  
in consecracion  
of byshoppes  
in tymes past,

folowing þ brother as folowing foli lxxxv.  
the fathers steppes notwithstanding that Urbā bisshop of Rome  
had made a statute and forbidden with ecclesiasticall censure that no  
clatke schulde take any dignitte of the gifte of princes or othere laye  
men. Innumerable examples of such thinges are brought to reme  
braunce of men by suche as wrote the actes of Englishmen. And yf  
any man wyll make cauclacion þ those lawes whiche we haue reher  
sed concerning spirituall thinges made the anxiant kinges of Eng  
land to pretende a temporall, and not spirituall authoritie. Let him  
knowe that Lincolne vpon the con  
stitution prouyncyall doth agree to vs with those wordes These  
thynges sayeth Lynnewode be more spirituall  
that be not mytte with any tēporal thynges. As for  
nicacion, adultery, baptym, bai  
dyng, heresy, & suche othere. After

Urban made  
an acte þ no  
clatke schulde  
take any pro  
uision spirituall  
of any kinges &  
laymen

Lynnewode.

What thinges  
be more spirituall.



foli lxxvi. the sentence of þe epistle that Elen  
therius wrete to kinge Lucius al-  
so wylliam kyng of England that  
was duke of Normundye whiche  
by conquest obtained the dominiō  
and realme that he myght make þe  
place where he had victoꝝpe to be  
in remembꝝaunce to his aftercoꝝers  
dyd builde a monastery in þe same  
place foꝝ the perpetual and deuote  
remembꝝaunce of his soule & dyd  
make the letters of þe foundacion  
on that tenure þe he myght playnly  
showe. That the supꝛeme authoꝝr-  
te of Spittual & Tempoꝝal thin-  
ges did remain in pꝛynces. whose  
letters be of this tenour. In þe nāe  
of þe blessed & indiuisible Tꝛynite  
I wylliam by the grace of god  
kyng of Englande wyl it be kno-  
wen to al mē aswel them that shal  
come after as those that be nowe,  
Archbysshops bisshopes. Abbots  
Ecles, Barons, & al faythfull peo-  
ple

Acta  
heli regis  
Anglie defun-  
dacione mōtis  
de bello.

ple both of England and Frauncefolt lxxxvi  
that when I was come into Eng-  
land agaynste my enemyes whiche  
wonderfull were a bout to kepe fro  
me the kingdome being in hatnes  
at the entring of battayl befoze mi  
Barons, and knyghtes, with the  
fauour of them all, to counferte þ  
hurtes made a bowe to buylde a  
certaine Churche in the honour of  
god for the soule helth of all men  
If by the grace of god we myght  
obtapne Victorie. which when we  
had gotten we dyd performe our  
bowe & build a churche in þ honour  
of the blessed Trinite and saynt  
Matten Confessor for my soule  
helth, and the soule helth of kynge  
Edward my predecessor, and of  
my wyfe quen Matild<sup>e</sup>, and for þ  
soules of my successors in my real-  
me, and for the soule helth of all  
them bi whose labour and helpe I  
dyd optayne the realme and most  
specall

The bowe of  
Wyllia Cans  
querour,

fol. lxxxviii. Special for the soules of them whil  
 che dyed at that batayl. And bicau  
 se in this place where it is builded  
 god gaue me the victorie I wylled  
 that place to be called battel in re  
 memb:ance of the victorie. And  
 therfore to this churche of saynte  
 Marten in battel I geue & graun  
 te these liberties by my regall au  
 thorite that they may haue a cou  
 te of ther owne in all causes, and þ  
 they maye haue fre & regal liberte  
 and custome to kepe courte of ther  
 owne matters and busines and to  
 mynyster Justice them selues. It  
 shalbe for euer fre from the subiec  
 tion of al byshopes and from the  
 dominion of al persons as ecclesies  
 churche in Canturbury and yf any  
 felon or murderet or gilty in any  
 offence flee for feare of death and  
 com to this church he shalbe hurt  
 in nothnge but shalbe let go at  
 liberte, it shalbe lausful for þ abbot  
 of

Quicquid con  
 cedit regali au  
 thoritati con  
 cedit ut ostendit  
 dat regalem  
 auctoritatem et  
 ad spirituales  
 pertinet

nota quod ab  
 episcoporum  
 subiectione ex  
 cluitur rex,



of that church in euery place to sa. fo. lxxviii  
ue a thesse from hanginge If he The abbet of  
chaunce to come by at that tyme batel maye sa  
Also I geue and graunt to the sa. ue a thes whe  
me church a leyg compas about re so eue he  
it fre and quiet from al gylde and cometh  
scotte & hidage, Denegeld, Buge  
worke, Castell worke, Parke pa-  
lyng, Clausures, From fyndinge  
men of warre, al aydes and plects  
al Dayntes, Shites, hundredes,  
with sare soce, tol heam, & Infang  
thes. Warrene. Aestage. Hālocun  
Forstal. bludwytte and chilwytte,  
Felonie and libertie from al custo  
me of wordlye bondage and from  
al exaction oꝝ tapis of byshopes.  
Therfore to this churche of saynt  
Martin of batel I geue mi regal  
maner called Wile w al thapper-  
tenaunces longinge to my regall  
croune, with al liberties priueleg  
es and regal customes as fre and  
qupet as I hadde hit fyyste and

fol. lxxviii and queetest as frelp as I beinge  
kyngge myght geue it That is to  
saye fro all Gelde, Scott, Wyage  
Denegild, Brigeworke, Castel  
worke, Broke worke, inclosinge &  
fynally from al custom of worldly  
bondage, And from all felonye or  
Thefte if it chaunce, lykewyse I  
geue. ii. li. of all sozettes & playes  
of all þ Hundredes that pertaine  
to the Sommoning or Lordshipe  
of Wyre, And indignarits which  
is on menbre of wyre. Also I geue  
to þ sayd churche of saynt Martē  
the churche of Radinges, þ church  
of Culcunton, the church of saynt  
Claude in Oxforde with landes  
and Tenthes and al other thinges  
pertainyng to the same churches.  
And if any of my Baranes or me  
wyl geue any of theyr owne to þ  
said church as in almes, I graunt  
the same lybertie to the as I gaue  
to this thinges which I gaue my  
selfe

selfe to the same churche. And I fol. lxxxviii  
comprane it with my present wy-  
tyng, and with my regall autho-  
rytie aforesayd: Gylliam kynge  
Laufance Archebysshop of Can-  
tuarbury, Thomas Archebysshop  
of York, Maurice bisshop of Lon-  
don, The bysshop of Wynchester,  
Exceter, and Rochester. The Ec-  
cles of Chester montegue and of  
wate, but oftymes is there greate  
chaunge, and varyabyltye of ty-  
mes and wyttes, and as bysshops  
of tyme byd alwayes excell in wytt  
and subtilty and coude get any oc-  
casion to amplisye and enlarge  
circutes of there power, so the byd  
alwayes with grette diligence la-  
bout that the might blurpe & byn-  
ge to there handes all power, and  
abuse to ther owne profit the gen-  
tylnes, patience and simplicitie of  
other men, otherwhyles puttinge  
them in hope of moze profette and

The bisshops  
of come be al-  
ways subtiler



fol. lxxxix. commodite. But bicause that the  
are gone from god and go aboute  
styl to amplisy that exceeding and  
confuse power set vp with yll and  
vnsustancial foundation lyke the  
tower of Babilon, it coude not sta  
de long without resistance noz ne-  
uer yet stod a mans lyfe clere and  
quyet without any busines, prin-  
ces hane suffered moche And the  
scolas do testifie that some haue  
bide more bolde then some, and as  
euery one felt hym greued, so they  
were more quicke and bolder that  
pely to speake to the hye byshops  
foz there ryght, and warne them of  
ther offices. And the dyd them dis-  
simule with many thynges which  
were not couenient to medell with  
al that season. But the same king  
wyllaym wyte to the Pope, of  
this maner, because he dyd abuse  
his promysse, in the realme of  
Englande.

The power  
of the byshop  
of rome neuer  
stode a mans  
lyfe without  
resistance and  
contradycyon

England, the kyng to the pope. &c foli. lxxix.

**T**he lord of al lordes Ihesus <sup>Alia carta eius</sup>  
chryst which doth gouerne and ru <sup>dem wilhelmi</sup>  
le both celestiaall and terrestriall, <sup>regis,</sup>  
thinges for euer hath of his deu- <sup>The epistle of</sup>  
ne goodnes exalted you to the ap <sup>kyng william</sup>  
postolical dygnite for to remoue & <sup>conquerour to</sup>  
put awaye all offenses, to put a <sup>p hys bishop</sup>  
way al Superdies, & to set forwar <sup>of rome,</sup>  
de the prospe of his people.

**T**herfore we desiring (as we are  
bounde) to prouyde that, that is  
necessarpe, and withstand and put  
awaye al maner Superdis from p  
People of god of whome by p suf  
ferance of god I am ruler, wol  
de also gladly defende & encrease  
in our tyme the honour and libet-  
ties of p noble church of England  
and that that is our ryght, by in-  
heritaunce which our predecessours  
wo:the

R. it.

**Foli. lxxx** worthe of eternal memory did nobly defend, wherefore certain things specially before all other which trouble our minde in puryte of spite, we haue opened and certified to your holines. The church of England our mother which amongst al other churches of þ world doth excell and abounde in Temporal possessions, & in the seruice and honour of god, and in þ diligence of deuoute ministers in þ workes of mercy and hospitalite and euer hath flourished with prerogatiues of noblenes and honour, wyle the abundance therof was at þ dispensacion of her owne chyldre, to the seruice and ministers therof which were called to those dignities, not by ambition, but by god. Nowe by Importable Tapis and exceeding prouisions, made by the apostolical see, indifferently as wel to strangers as to Englishmen we being  
had

He calleth the church of england our mother

The promissions of the byshops of rome intollerable here in England,



had in suspicion and hatred for y foli. lxxx  
most parte our petitions made for  
euer lerned and discrete & well be  
loued vttterly contemned it is so  
wasted kept vnder, diminished, &  
further troubled because the profettes  
of many dignities & fate benefices  
be geuen to Aliens and forren per-  
sons which be not resident vpon y  
promotions, and know not them  
selve, and vnderstand not the tong  
but onely seeke for there Temporal  
lucre, & I wyl not speake of other  
shamefull vices. Therby comethe  
and riseth moche sclaunder, and y  
profection of the ecclesiasticall dis-  
cipline is lytle regarded the charg  
of soules is neglecte, the honour &  
seruyce of Chyrche is diminished  
The habitacions of the clargy go  
to decaye, whych the pcedecessors  
dyd sumptuously buylde hospita-  
lite is lest, and the almes that were  
wonte to be geuen, be kepte awayne

The dignities  
of the church  
were geuen to  
Aliens where  
by cam moche  
decaye of ver-  
tue and great  
hurte to y re-  
alm,

**fol. lxxxvi.** by whiche the deuociō of many is  
falle awai. Was this y first entent

Was landes  
geue to y church  
of Englañ  
go fede Aliens  
and let ther  
own childer  
in hunger and  
penurye.

and wyl and the libetall minde of  
the foundets and pences that the  
alines and patrimonies of kinges  
and other which were assined and  
geuen to the ministers of y church  
for y exercise of y honour of god  
and for woꝝkes of charyte shulde  
come and remayne to the profette  
of Aliens oꝝ straungers. Is this  
pleasynge to god that the church so  
endued with possession which byn  
geth for the so manye dyscrete and  
wylse chyldeꝝ profetable and neces  
sary to take cure and ministracion  
of here shulde let her owne childer  
be in hunger and penury and geue  
her pappes to Aliens and straun  
gers not onely to take sucke of the  
but rather to teate and pulle them  
in peces for the chyldeꝝ sucke the  
mylke, strangers wyngie oute  
the

the blod letting nothing remaine **Fol. 17r**  
 that they may smatche and plucke **The chylde**  
 amongst whome we do not mene **sucke the myl**  
 nor speake of the ryght reuerente **the strangers**  
 fathers Cardinales of the church **wring out the**  
 of Rome which being assistent a- **blod,**  
 boute your holynes, may ease and  
 heale the mothers dyscaies & help  
 her continualye, for when the trea-  
 sure of the Realme is spent and  
 wasted, & the church therof destrui-  
 wed the Realme shulde be moche  
 weaker in aduersities, which thing  
 perchance ouer enemyes do craie  
 ye coniecture and cast.

And wherfore we seynge before  
 these grefes and other such incom-  
 modities whiche if we shulde dis-  
 anul any longer, myght be occasiō  
 of gretter. Wherfore by the aduise  
 & counsell of our faythfull people  
 & lerned counsel gethered together  
 we beseeche your holines **weaker**  
 and

as such pro-  
 missions the re-  
 alme is made  
 much weaker  
 and poorer

and



**Fol. lxxxii** and humble prayers that ye wyl  
ponder the pmissis in p balaun-  
ce of right Judgement in abundā  
of paciens and deuocion and were  
as we and our realme ouer chargd  
and our people hether to haue bene  
before al othet obedient to your se  
Therefore your holines of your no-  
bilitie and wel disposed kyndnes  
ought to fauour and releue & not  
to oppresse them that ye of your cus-  
tomable benigneite which doth sup-  
presse Auerice and abhorreth Si-  
mony wold boche safe so to mode-  
rate your reseruacions and prouit-  
sions, chesely for Alyens & strai-  
gers and suche tapis by your holi-  
nes required and oftymes extorte  
be impoxtune calling vp on of them  
that be ambitius, and other com-  
missions for the goodes of them  
that be ded vnder colour that the  
died intestate and of suche money  
that

Hopes requi-  
red and bid es  
port tapis in-  
portable and  
the goodes of  
the that dyed  
intestate and  
money beque-  
thed to the ho-  
ly lande with  
other thinges  
mo

that is bequethed for the locout of fol. lxxxii  
the holy land, and al suche goodes  
as be bequethed vncertaynlye by  
whyche our people by the subtiltie  
of your officers I wil not say ma  
lice contrary to your minde, as we  
trust hath of tyme wrongfully be  
wexed that þ Cathedral churches  
and other churches of our realme  
may haue fre elections and effica  
cite after the grauntes and confes  
sions geuen by our aunceters kin  
ges of Englonde and confyrmmed  
by the apostolical se. And that clar  
kes that be patrones lose not liber  
tye of there patronage, and that  
this burden whiche wetethe they  
shuldets of the chyldren maye be  
taken awaye, leeste that necessitye  
cause them at the laste to caste of  
those burdens whyche can not be  
borne longe withoute ouermuche  
detriment

Bps thops we  
re electe by þ  
cathedral les.

¶ But that the deuotion of vs &  
ouers

fo. lxxxiii. ours maye encrease to þe apostoly-  
 cal fe, we instantly desyre you that  
 the grefes and burdens maye cea-  
 se for we can not alwayes be Aug-  
 gardes but as we are bounde for  
 our power, we must auoide and ex-  
 pel al suche grefes and daungers  
 And therfore kyng Edgatus that  
 he might shewe the rule and gover-  
 nauce of his people in suche call-  
 ses to pertaine to him, made to his  
 clergie an oracion whiche here fo-  
 loweth consequenti. Bycause our  
 lord god hath abundantli shewed  
 his mercie amongst vs it is mete  
 reuerent fathers that we shuld be  
 correspondent to his innumera-  
 ble benifittes in worthye workes.  
 For we do not possesse the erthe by  
 our Swerd or power, our strenght  
 hath not shewed vs, but his right  
 hand, his holi arme, it pleased him  
 so to do for vs. Therfore it is righ-  
 that

Oratio regis  
 edgati ad cle-  
 ricum Anglie,

psalmus, xlii

500  
 01310



that we shulde make our selves a fol. lxxxiii  
our soules obedient and subiecte  
to hym that dyd put subiecte al-  
thing vnder his fete, and we shall  
dyligently labour that the that he  
hath made subiecte to vs shalbe  
subiecte to hym and to his lawes.  
And it pertayneth to me to ordeine  
the laye people with equite & Ju-  
stice and to geue right Judgemēt  
betwixt neighbour and neighbour  
to punishe t̄agressors to kepe do-  
me rebelles to saue ȳ weake from  
ȳ oppression of thē ȳ be bygger to  
defend the pooer and nedye from  
the spoylers of them.

What partay  
neth to a king  
of a realme

But also it longeth to my charge  
to prouyde necessaries for ȳ mini-  
sters of the church for the couenth  
of religiouse men for the congre-  
gation of ȳunnes. And to prou-  
de ȳ they may haue peace & quietnes

The examina-  
tions of the  
maners and li-  
uing of the

the

fo. lxxxviii the examinacion of whole maners  
clergie partay and leuyng partayneth to vs.  
neth to p hige

**I**f he liue chastly, If the beha-  
ue them honestly to them that be  
without. Furth If the be diligent  
in the seruice of god. If the be bu-  
sye in teaching of the people. If he  
be sober in liuing, If the be mode-  
rate in there behauour, If the be  
dyscrete in there Judgementes. I  
speake by your licens reuerent fa-  
thers, yf ye had looked vpon and in-  
quered those thinges diligently we  
shuld not haue harde so moch vice  
and abominacions by Clarkes.  
I lete that passe that the haue no-  
ther open crowne, no? conueniente  
consure, and that wantones in ly-  
uinge, pryde in behauour, lightnes  
in communicacion, do manifeste y  
infame of your soules and hartes  
Besides that howe gret negligēce  
is there in the seruice of god, when  
ye scante vouchsaue to come to  
chutch

Negligence in  
the seruice of  
god & misbeha-  
uour in p clar-  
ge,

church on halowe euens. When at fo. lxxxviii  
the Masse tyme pe seme rather to  
come to gether to laughe & playe  
then to singe, yet wll I tell you  
that good men be sorow, for yll men  
do laughe at hit. Yet wll I tell it  
being sorow for yt, yf it may be told  
howe the abounde and tunne at  
large in Banketing, & Drunkenes  
in slouth and vnclenlynes that no  
we the houses of clarkes be coun-  
ted the hospitallites of Harlottes  
the couentes of gesters & players,  
ther be dyce and cardes, ther is sin-  
ging and daunsing, therc is wat-  
ching with shewting and ctyenge  
tvl mydnight, so the patrimonies  
of Kinges the Almes of p;inces ye  
and that y is more The pryce of  
his Precious blode is spente and  
wasted, dyd our fathers wast and  
spende they? treasours for that en-  
tent: did the kinges treasure house  
decrease by withd;rawing of moch  
rentes



fo. lxxxv. Rentes for that end byd the liberta  
 lite of kinges geue landes and po  
 sessions to the churches of chryste  
 for that, that harlottes shulde be  
 trimmed bi the abundance and wa  
 tones of þe clarge, for to make sum  
 ptuous feastes to kepe houndes &  
 haukes and other pleasures, this þe  
 men of warre crie out vpon, þe peo  
 ple murmuris at it. Minstreles si  
 ge and Feste of it, & you care not  
 for it, you fauet them, you take vp  
 on you ye know it not. Where is þe  
 swerde of leuyc? Where is the zeale  
 of Simeon whiche byd dystroy þe  
 sychymytes althoughe they were  
 circumcised bycause the byd mis  
 use þe daughter of Jacob as a har  
 lot, which sichimytes bare þe figure  
 of them that pollute the church of  
 chryst with vicious liuing. Where  
 is the spirite of Moyses which did  
 not fouout his owne kynsmen that  
 honored

genesis xxxviii

exodus xxxiv

honeted the bed of the clafe, where fol. lxxxv  
is y<sup>e</sup> Sword of phemees the p<sup>r</sup>est Hieron<sup>us</sup> f<sup>r</sup>  
p<sup>r</sup>o<sup>p</sup>erlye hym that comytted  
fornicacion with the modianite, &  
bi that holi sele pacified god whē Act. v.  
he was angri. Where is the spirite  
of Peter, whypche by hys vertue  
dystroyed Ananias, and dyd con-  
demne symoniacall heresy, folow Act. viii  
you p<sup>r</sup>iestes folowe youe the wayes  
of our Lorde and the right way-  
senes of our god.

20 It is tyme to do agaynst them  
that dystrope and dissipate the la-  
we of god our Lorde. I haue the  
Sword of Constantyne, and you  
Sword of Peter in your handes,  
let vs Joyne handes together &  
Swerdes that the lepers maye be  
dypuen out of the Tentcs that th  
house of God maye be purged  
and that the CH I A D of leup.

Ecceus anglic  
gladium petri  
habet ut non  
sit necesse a  
roma petere,

fol. lxxxvi of Leuy may minister in þ Temple  
 whiche sayed to his fathet and  
 Mother I knowe you not and to  
 his brother I wott who you be. I  
 praye you take hede dyligently lest  
 we repent vs of that we haue don  
 and that we haue geuen yf we se  
 it spente not in the seruice of god  
 but spente in ryot and mistuynge  
 of onthristes by sustenance wout  
 punishment. Let the reliques of  
 Sayntes moue you whome þ lea-  
 pe before, let þ holy authoys moue  
 you before whome they playe the  
 madde men. ¶ Let the metuelus  
 deuotion of our pzedecessoys mo-  
 ue you, whose almes the bothristi-  
 nes of the clargye doth misuse, my  
 grette grauntfather as ye knowe  
 dyd geue the tenth of all his lan-  
 des to the churche and monisterys  
 Alfredus of holpe remembraunce  
 my gret grauntfathers father dyd  
 not entende to spare nothere his  
 treasure

The king ga-  
 ue the tenth  
 of his land to  
 the churche,



treasure nor parrimony nor maner for. lxxxvi  
 charges or rentes for to entychen þ  
 church, it is not vnknownen to you  
 fathers howe moche olde king Ed  
 warde my granfather gaue to the  
 church, and ye ought to remember  
 howe gret giftes my father & his  
 brother gaue to þ churches. O fa-  
 ther of fathers dunston beholde I  
 praye you þ eyes of my father Shi-  
 ninge vpon you from heuen here  
 his complayntes with moche pety  
 lowning in yout eares O father  
 dunston dydist þ geue me counceyl  
 of building of monasteris of redi-  
 fieng of churches thou wast a hel-  
 pet & a laborer w me in euery thig  
 I chole the as a bisshop & sheperd  
 of my soule and enformer of my  
 maners, when dyd not I do after  
 the, what treasure dyd I set more  
 by then thy counceyl, what possessi-  
 ons dyd not I neclat at thy coāun-  
 dement yf thou willest any thinge

Saynt dunstons  
 gaue counceyl  
 to the king to  
 bilde many mo-  
 nasteris to  
 whome the ki-  
 ge was obedy-  
 ent in al thinge

fo lxxxvii to be geuen to the pooze I was re  
dye If ye thought any thing to be  
geuen to the churche I dyd not de  
fat it. If ye dyd say that religious  
men oꝝ clarkes lacked anye thinge  
I did socout theyꝝ necessite. Thou  
diddest saye it was a perpetuall al  
mes and that there was no moꝝe  
pꝛofytable than that genen to mo  
nasteris & churches foꝝ with that  
the clatgye is sustayned and the  
residew geue to þe power. O good  
lye almes. O worthyꝝ pꝛece of our  
soul. O holisome remedy foꝝ our sin  
nes which from the bolome of Si  
billa stinkes in the skyn of a straꝝge  
mouse, that trynimes her eares þe  
becomes her fingers, that bindeth  
her delicate body in sylke and pur  
ple. O father is the pꝛofette of my  
alines is this thefecte of my desite  
and of your pꝛomise, what answer  
wyl ye make to the complaynte of  
my father. I knowe this well, yf  
thou

thou sawest a thef run thou biddest fo  
 not run with hym, noz thou dydest  
 not take thy parte with adulterers/  
 thou hast rebuked, thou hast desti-  
 ted fo; goddes sake, thou hast bla-  
 med, thy wordes be not regarded.  
 We must come to punishment, ye  
 haue here with you y reuerent fa-  
 ther Edward byshop of winches-  
 ter. Ye haue y honetable bishop of  
 Worcester. Oswaldc. I commytte  
 this busines to you, that by the au-  
 tho;pte of the bishops and power  
 of the kinge the that liue viciouli  
 be put oute of the chutch, and they  
 y lye wel be put in ther sted. Best-  
 des that also the temporall lordes  
 and the perliament of England  
 when the byshoppe of Rome was  
 aboute to take vpon hym that he  
 wolde knowe of the tytle fo; y kig  
 dome of Scotlād which y king of  
 Englād did chalēge) wrote letters  
 to y byshop of roine on this wise  
 y foloweth The hollmother church

The correctis  
 of the clarge  
 commytted to  
 the bishops to  
 put out y vic-  
 ious & to put in  
 them that be  
 good.

The letters  
 wyrtton from  
 the perliamēt  
 of England to  
 the byshop of  
 Rome.



**To the** of Rome by whose mynistry the  
 Chyrlton world is gouerned in his  
 actes. As we fymely beleue and  
 holde, doth alwaye procede with  
 mature deliberacyon, soo that it  
 wylles too be p̄iudycpall to no  
 man. But lyke a lounge mother  
 wolde that all ryght and Iustyce  
 of euery man, as well in othet men,  
 as in herself shulde be conseruyd  
 incorrupte and withoute breeche  
 In a parlyament lately legned at  
 Lyncolne by oure mooste gracy-  
 ous and noble lorde Edward by  
 the grace of god Kyng of Eng-  
 lond. Oure gracyous lorde dyd  
 cause certeyn letters Apostolycall  
 whych he receuid from you concer-  
 ning certayn busynes aboute the  
 condicion and state of the Realme  
 of Scotland, to be deliuerd to vs  
 and etnestly to be expounded and  
 pondred. Whych letters hard & dili-  
 gētlī vnderstād, we hard such thin-  
 ges cōteied in thē as we metueled

at & fuche thynges as was neuer fo lxxviii  
harde of befoze. We knowe holpe Scotland, ha-  
father & it is manifest in the patti th alwaie par-  
es of England and openlye kno- tained to the  
wen to many other, that from the kings of Eng-  
fyft institution of y kingdom of land,  
England y as well in the tyme of  
the byttons as you the time of the  
Englishmen y very certen & tte we  
dominion of Scotland by successi  
on of tyme hath ptained to y kigs  
of England & to y same realme in  
temporalites & bi no tytle o: right  
ptayneth to y church afoze named  
But also y same Realme of Scot  
lad of olde time hath bine tributer  
to y ancesto:z & progenitours of  
our fozsayde lordes y were kinges  
of England & to him also. Also y  
kynges of Scotland & the realme  
were neuer vnder aniother then y  
kinges of England o: were wonte  
to be subiecte to any other No: the  
kinges of Englād vpo ther tyght  
in y fozsayd realme o: any other

Reges anglie  
de statu regu  
corā nullo lit  
sacē cognitur

**To lxxxix.** thempertalties of the reg haue an-  
 swered oꝝ weare boũde to answer  
 befoꝝe any ecclesiastical Judge oꝝ  
 secular Judge bi the reason of his  
 fre preminence of his state & regal  
 dignite & custome obserued wout  
 any contraddiccion, wherfoꝝe w di-  
 ligent counsell & matute delibera-  
 cion vpon þ contentes in your let-  
 ters spokē of befoꝝe this is þ holle  
 comē & one consēt of al & singuler  
 of vs & shalbe foꝝe euet w the gra-  
 ce of god wout variacion. That  
 our foꝝesaid lord & kig shal not. w  
 in any Iudiciall corte answer be-  
 foꝝe you, vpp þ right & tytle of his  
 Realme of Scotland oꝝ any other  
 tempozalties of his noꝝ be obediēt  
 to Iudgment in any wise oꝝ bring  
 his foꝝesaid tyght in any doute noꝝ  
 shal sende any pꝛoctors oꝝ messen-  
 gers to pour pꝛesens specially be-  
 cause þ the pꝛemisses shulde mani-  
 festli be to þ disheriting of þ right  
 of þ Crowne of Englād & the kin

Regant respō-  
 dere corā epis-  
 copo romano.

The whole p-  
 liament deny-  
 eth to answer  
 in anye suche  
 cause before þ  
 byshop of ro-  
 me for it shuld  
 be prejudiciall  
 to the realme.



ges dignite & the manifest subuer  
sion of the state of þ same realme  
and also pꝛejudicial to the libertis  
customes and to þ lawes of our fa  
thers, vnto þ obseruacion & defēce  
of the which we ar bound by our o  
thes geuen which also we wil hold  
w al our power & defende with al  
our strenght by þ helpe of god noꝝ  
also we wyl not suffer noꝝ we cane  
not, noꝝ we ought not to suffer our  
foꝛsayd loꝛde & king althoughe he  
wete wyllynge to do oꝝ any wayes  
to atemte such pꝛemisses not vsed,  
and we ought not todo pꝛejudicial  
& neuer harde of before wherfoꝛe  
humblt desyre your holynes þ whe  
re as our foꝛsayde loꝛde & king of  
England hath euer moꝛe behaued  
him self faithfull & catholike amo  
gest all other chrysten pꝛinces of þ  
world & euer obedient to þ church  
of rome þ ye wyl louingly suffer  
him quietli & peaceably to possesse  
& to remaie incorrupt al his riches

**Folio. C.** libertes custōes & lawes wout ani  
dimuniciō & dysquietnes inwitnes  
wherof our seales as wel for vs as  
for þ̄ holerōmunalte of þ̄ forsayd  
realme we haue set to this present  
writting geuē at Lincolne the yere  
of our lord .M. CCCC. x. there  
is also a Epistle of one Cassidoze  
to the church of England of the a  
bulis of þ̄ byshops of come after  
these wordes To the noble church  
of England doynge serutce in lime  
and stonne Peter the sonne of cas  
sidoze a christen knight a deuont  
champion of chryst wysseth helth  
and the abaccion of seruitude and  
bondage and the receyvinge of þ̄  
reward of libertye to whome shall  
I compare þ̄ or els to whom shall  
I lyken þ̄ my doughter Hierusalē  
to whome shal I matche þ̄ virgin  
doughter of Syon for thy contri  
cion is grette as the se. Thou arte  
lefte alone with out solace, all day  
wasted with sorowe, thou arte put

Epistola.  
Cassidozi

Therō, i,

Therō, ii,

in his handes whence thou canste follo. C.  
not tpe without helpe of a lyfter  
bp. For the scribes and phariseis  
syttynge vpon the seate of Moyses  
the lordes of rome be enemyes to  
the & set abrode ther philacteris &  
go aboute to entiche them selfe w  
the mati of the bones, the laye but  
thens ouer heuye and importable  
on the neckes of they ministers &  
further then is comly oꝝ conueniēt  
thei set the vnder tribute which in  
olde tyme wast fre. But awaye al  
maner of maruelinge for they mo  
there the ladye of the gentilnes  
after the falshion of wydowes is  
spoused to her subiecte and hathe  
ordeyned him to be thy father that  
is to saye the grett byshope of the  
ceti of rome. which yet in nothing  
showeth the kindnes like a father.  
vpon the he enlatgeth the borders  
of his garmentes by experince do  
th shewe ꝑ he is the mothers hus-  
band he of tymes remembzeth the

The byshope  
of rome be cal  
led scribes &  
pharisees.

The byshope  
of rome hath  
marryd ꝑ chur  
che of the gen  
tyls and so is  
mad father to  
the churche of  
England but  
he is vnkynde  
lyke a steppe  
father



**Folio. C. i.** prophettical words which is surely  
 prited & toted in his harte rote take  
 þ a gret boke & write in him quicke  
 ly w the hāde of mā, hast þ to spoyle  
 le & sped þ to robbe doth þ Apostle  
 saye that he was oꝝdeyned foꝝ that  
 entent whete he wꝛyteth euery bish-  
 shop assume from amonges mē  
 is oꝝdeyned foꝝ men in these thin-  
 ges þ longe to god. Not to spoyle  
 not to lōpe on them Annual tappye  
 not foꝝ murdering of men but to  
 offer gyftes and sacrifice foꝝ sinne  
 which also can haue cōpassiō vpo  
 þ ygnorāt & be onte of þ waie, and  
 it is redde of Peter a fyllherman  
 whose successer he saith that he is  
 that after the resurrectiō of chꝛyst  
 he retorne dāgayne to his exercise  
 of fishing w othet apostles which  
 when he coude take nothing one þ  
 lefte side of his bote at þ bidinge  
 of chꝛyste he turned to þ ryght side  
 of the botte and drawinge his net  
 to þ ground ful of gret fyshes ther

**Ezay. viii.**

What text of  
 Scripture is  
 printed in the  
 harte of þ bish-  
 op of rome

**1 Cor. v.**

What is the  
 office of a bish-  
 op.

**John. x. v.**

The minister  
 of the churche  
 is profitable if  
 it be exercis-  
 sed on the ry-  
 ght side.

foze the ministry of the church is folio. C. i.  
profitably to be exercised in the ri  
ght side bi which the deuil is ouer  
come and manye soules are taken  
to chryst, surely the labour on the  
lyfte syde is not so. foze on that side  
sayth Wauers / Sadnes raynethe  
whan þ is sought foze is not found  
Whe can thinke that he can serue  
god and Hamon at ons at one ty  
me and folowe his owne pleasure  
And folowe the desires of þ fleche  
and blod / and offer to chryste con  
digne oze worthy rewarde. And w  
out doubte þ sheperd, that wyl nat  
watche a vpon the edifinge of his  
flocke doth prepare another waye  
the ramping lion sekinge whome  
he may deuoure. Se doughter þ  
artes / a doinge of him þ is named  
thy father, suche as thou hast not  
harde befoze which putteth awaye  
good sheperdes from þ shepe cots  
and

The bishop of  
rome is called  
þ father of þ  
church of eng  
land but he is  
not in dede

**Folio. C.ii** & putteth in the stede of them to be  
Byschopes of rulers of them & not for to good or  
some use to ex profet to them his owne nepheues  
also there king his kinsmen and his parentes and  
men with the good of schur some that haue no letninge, & som  
che althoughe they be vnlar- that be as domine and deaffe that  
ned,

**Palmo, vili,**

can not bndetstande the tonge of  
his flocke and such as care not for  
the bytyng of wolues, but lyke hy-  
red scruauntes betinge awaye the  
flees, and that reape y other men  
haue sown whose handes be euer  
in takynge the coffe pyme and there  
backes turned a way from any bur-  
den of whiche it is manifest that y  
preesthod is prouetted nowe a da-  
yes The seruice of god is withdra-  
wen and the almes geuen is mis-  
used by which thinges the holy de-  
uotion of kinges, prynces, and of  
al ch;sten men, is decayed Dought  
not euery mā to meruel that where  
as Chyste commaunded tribute  
to be payde to kinges for him self  
& for peter he doth labour to make



subiecte to his power Realmes & Folio. C. ii  
kinges & rulers of Realmes con-  
tray to the mind of hym whose vi  
car he saythe that he is which dyd  
refuse and put fro hym realmes &  
the Judgementes of the worlde, &  
the bi<sup>sh</sup> p<sup>ri</sup> dominion of his stile o<sup>r</sup> p<sup>ri</sup>  
fo<sup>r</sup> the calengeth al p<sup>ri</sup> he wyl write  
to be his, what dothe he moze dou  
ghter to p<sup>ri</sup>. ¶ Lo he taketh away  
fromme the what he lysteth and yet  
he holdeth not himself content yf he  
take frome thee the tenth parte of  
the goodes onles he also haue the  
fyrst frutes of the promotions of  
ministers as thoo there were re  
we pattrimonye geuen to the same  
fo<sup>r</sup> him and his bloode, the wyllis  
of the founders beinge litle regar  
ded, and nowe lately he hath made  
cursed and execrable ordina<sup>nces</sup> fo<sup>r</sup>  
stipend of messengers and postes  
whome he sendeth to Englā d whi  
ch cari away not p<sup>ri</sup> liuing of p<sup>ri</sup> and  
thyne & the<sup>r</sup>e consecracions but p<sup>ri</sup>

The byshops  
of rome chalē  
ge as much to  
the<sup>r</sup>e owne as  
the list to wis  
te to be there  
owne.

The bisshops  
of rome were  
not contente  
with the tenth  
but the wolde  
haue also the  
fyrst frutes

Byshoppes of  
rome made la  
tely execrable  
ordinaunces,  
fo<sup>r</sup> stipend of  
messengers &  
postes.

Fol. C. iii. **T**eatre there fleshe & felles lyke dog-  
ges. Is not he to be likened to Na-  
bugodooloz? & king which destro-  
weth the temple of god and robbeth  
them of all there syluer and golde  
vessels, that he dyd doth now this

iii, regum, xxx  
iii,

The byschope  
of rome maye  
be likend to ki-  
ng Nabugodo-  
noser

felow, he robbeth & ministers of &  
house of god & laste & house with  
out necessaries. The same dothe  
this tirāt, yet in better case be they  
& dye with swerde, than & that dye  
for hunger, for the dye shortly. and  
those be consumed by & batannes  
of the grounde let al those that go  
by the way haue compassion one &  
doughter for there is no sorowe ly-  
ke to them, for nowe by excedinge  
sorowe and continual effusiō of  
teares thi face is blacker than an  
coles. And therfore because ye are  
no more knowen in & stetes, Thy  
for sayd superiour hath sett the in  
darkenes, and hat fedde the with  
wozme wode and gal.

here

**T**here good lord the affliction & follo. C.iii  
syghinges of the people Se good  
lorde and come downe for y harre  
of that forsayd man, is moche more  
indurate & hardened than the hat  
te of Pharo. For he wyl not let thy  
people go awaye fte, but with the  
power and strenght of thy hande.  
For he doth not punishe them mi  
serably vpon Erth. but also after  
there death, for he intendeth to haue  
al the goodes of them that dye in  
testate. Therefore let y commens of  
England consider howe in tymes  
past Frenchement casting thete co  
uetous eyes vpon the Realme of  
England whent aboute to Sub  
due it to there power but that that  
y coulde not bring to passe, it is to  
be feared lest the forcast & subtilty  
of that forsaide man our newe ene  
mye fulfyll. For when the treasure  
of the realme is wasted and spent  
and the churche dystrowede the  
realme

The byshoppe  
of rome hathe  
set the church  
in darkenes &  
fedde it wyth  
gall.

The byshoppe  
of rome puni  
sheth me after  
the he ded & is  
a newe enemy  
to england



**Folt. C. xiii** realme most be moche impotent &  
weaker agaynst out enemyes, ther  
fore doughtet lest thou & thy mini  
sters be brought to longer misery it  
is expedient that for thy safegard  
and helth of thine, also thi most no  
ble cristoned kinge and the nobles  
of the Realme whiche haue ende=  
wed the with gret benefites which

It is expedient in this case shuld defende you and  
for the king & the nobles of  
the realme to ces, consperes, arrogancye, pre=  
desed & church sumpcion & pryde of that forsayd  
from the tyra ny of the bye  
Hope of some of god earnestly laboꝛeth to a newe  
maner of dominiõ to scrape away  
al the treasure of England for to  
enriche his parentes & like an Eg  
le to set vp on heyghte his neste of  
stocke by suche tapis and burdens  
laid vpon the by the same person  
leest that the simplicitie of the teal  
me dissimulating in this matters  
shuld cause subuersion thetofo and  
leest

lest it be to late or I provide for te- **Foli. C. iiii.**  
 medy. **T**he Loꝛde of all power put  
 awaye the coueting from the hart  
 of that man, and geue him a lowli  
 and a contrite hart and make him  
 knowe the steppis of god, by which  
 he maye be rydde frome his ygnor-  
 aſſe and compelled to geue, by all  
 ſuche ſiniſtre and noughty laboꝛs  
 and ententes afoꝛeſayd/ and that  
 the Vineſtarde which was planted  
 by the right hande of god may al-  
 wayes buſcly be replete and exer-  
 ciſed w<sup>th</sup> faythful people let I woꝛ-  
 des of our loꝛde and I prophecies  
 of Hieremie hartē vs to put awaye  
 & withſtande the ententes of this  
 man, which woꝛds be theſe. Thou  
 Sheperde I haſt diſperſed my peo-  
 ple and diſturbd him oute of his ha-  
 bitacions Lo I puniſhe vpon the  
 malice of thy ſtudyes & entēs, and  
 there ſhal be none of thy ſtock that  
 ſhal ſet vpon the ſeate of Dauid,

Here he pray-  
 eth god to bꝛig  
 the byſhop of  
 Rome oute of  
 Ignorauce &  
 to make hym  
 to be lowli & to  
 knowe his of-  
 fyce.

Hierē, xliii.

The Sheperde  
 that hath diſ-  
 perſed the peo-  
 ple of god ſhal  
 be greueſly pu-  
 niſhed.

**Folto. C.** v no: that shal haue any longer po-  
 were o: authoꝛptie in Iuda. The  
 nest shall be desette and forsaken  
 and cleue subuerted & dystrowed  
 lyke Sodome and gomoꝛ. And yf  
 by these woꝛdes he be not feared  
 and scase from his purposes, and  
 make no restitution of þ he hathe  
 extoꝛte and receyued. Let them sin-  
 ge foꝛ him þ is indurate the. **C** viii  
**Psalm, C. viii**  
 Psalm to god to whō all this is  
 open euery day with a lowde voice  
 and good deuocion in chꝛst, Deus  
 laudem. &c. And verely as fauour  
 Gentylnes, beneuolence, doth ma-  
 ny thynges remytte, & lytle regard  
 so gentilnes ouer moche oppressed  
 and greuyd whyle it desireth to be  
 redde & seketh easement laboꝛeth  
 to com to the veri cognicion of the  
 treuth and whete as it is greued  
 it putteth of the yoke & payne all  
 maner waies þ it can. And so these  
 of whome we haue spoken before.

Gentylnes o:  
 uermoeche op-  
 pressed & gre-  
 yd seketh foꝛ  
 the trewth de-  
 siringe to be  
 red from boꝛ-  
 dage and put  
 of the yoke &  
 come to liberti

where



Where as the medled but w fewe folio. C. v  
thinges, yet euery on perceauinge  
them selues som ways and in som  
parte greued as the tyme required  
& conueniēt oportunitie was geue  
verpe sorpe to se suche importable  
burdens layde bp on them by the  
chutche of rome, and were aboute  
to resist. But y treuth was so sha- <sup>And resisted</sup>  
dowed and kepte vnder w the dar- <sup>the byschope</sup>  
kenes of Ignorance and bi errout <sup>of rome</sup>  
of the people, that of treuth some  
shranke and gaue ouer, that is to  
say they gaue ouer that they began  
wel. And submytted them selves to  
y byschope of Rome being of mo-  
re power, not enduced or brought  
thereto by vertue of the treuth but  
bi power of man. And so put y hed  
des agayne in the yocke of that in-  
tolerable seruitude & so y treuth  
was opprest as the tyme required  
& where it was hyde of longe con-  
tinuance it cometh to light agayn.

P. ii.

whiche

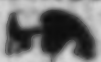
fol. i. j. C. vi Which treuth hath not his bettue  
& stablissement bicause me wrote  
so but they wrote so bicause it is  
treuth and bicause tyme was cor-  
rupt and people coulde not abyde  
the austerpte of the treuthe, it was  
thought moze agreable to reason  
to defend & saue woꝛdly thiges let-  
tyng the treuth foꝛ a whyle vnder  
silence tha to take vpon them the  
defence therof & put them selves in  
Jeoperdye & danger of bodye and  
goodes in whiche doinge they dyd  
shewe them selves men as they we-  
re in dede, whiche do not all tymes  
folowe & pꝛosecute that is well be-  
gone, noꝛ wolde not foꝛ the setting  
further of the treuth put themselfe  
in danger of lif, goodes, honour &  
other humayne thinges In which  
cause this worlde is veri fortunat  
& happy where as men leaue þ old  
doting & haue there eares opened  
to here þ treuth & be diligent to re-  
seue þ perswasio of þ same syth it

The tyme is  
happye when  
me may saie þ  
treuth with  
out any dāger

is lawfull for the to shew the treuth folio. C. vi  
without any Superdi or offension  
Nowe s<sup>y</sup>the yt is so that the trewe  
limites of both the powers be with  
so playne & manifest reasons sho-  
wed and proued onles men lyst to  
wynke from the lyght at none day  
es. Good and welbelouid reders a <sup>Exortacion to</sup>  
wake let doubtenes and Ignoran <sup>the readers to</sup>  
ce geue place to the trewthe let the <sup>layne to the</sup>  
lyght of trewth expel & put away  
darkenes & ye be not ladde aboute  
willingly w<sup>th</sup> diuerse and straunge  
doctrynes. But after the counsell  
of Peter nowe ye be warned. Kepe  
your selues & ye be not plucked a-  
waye & seduced by the atro<sup>r</sup> of the  
wycked and fal awaye from your  
owne stedfastnes. ¶ But growe  
in grace & in the knowlege of our  
lorde and sauour Iesus Chyste  
to whome be glory both nowe and  
euer. Amen.

¶ THE END.



**I**mprynted at London in  
the Fleetstreet at y<sup>e</sup> signe of  
the Rose Garland by  
Wylliam  
Coplā.  


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